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Selections.

THE CORRUPTING INFLUENCE OF THE NATIONAL GOVERNMENT.

HOW THE NORTH IS RULED BY THE SLAVE OLIGARCHY.

[The *Evening Post*, of the 15th inst. contains a striking article, suggested by the Riots which have recently disgraced the city of New York. These bloody disturbances it traces directly to the corrupting influence of the National Government, as administered by the Southern lords of the lash and chain. Look at its facts, weigh its arguments, and say if they do not demonstrate the absolute necessity of a Dissolution of the Union as the only means of preserving our Liberties.—*Eds. Standard.*]

THE ORIGIN OF OUR MUNICIPAL TROUBLES.

We are in danger of taking a too short-sighted view of the source of the disorders with which our city has been convulsed for the past month. Many are persuaded that it is only an ordinary municipal brawl, the like of which often occurs in the hot season, and that a little blood-letting, a few arrests, and perhaps a cooling shower will restore customary quiet.

Those who think so are deluded, for the reason that they do not comprehend the origin of the disturbance. When before did it happen that a succession of riots occurred here or elsewhere, without any apparent provocation; without some palpable and notorious grievance weighing upon the disorderly party. Several persons have been killed in our streets by mobs, and forty or fifty more have been wounded, and the public are just as much in the dark as to the direct provocation as they are of the last *emeute* at Ispahan or Jeddo.

Yet such armed and bloody demonstrations do not occur without a cause adequate to the effect, and of that cause it is extremely important that we do not lose sight.

Our Federal Government is tending rapidly to centralization. Already the Executive and Senate, who together control the vast patronage of the country, have absorbed all the vital energies of the popular branch of the national Legislature and of the Supreme Court. The Senate, with its power of confirmation, can afford to be a little more firm; but when it adjourns, all its executive functions vest in the President. With the patronage of seventy or eighty millions annually, mostly under his control, he is potential in all large cities, especially on the seaboard, where many Federal officers have employment.

The city of New York is more under the influence of the Executive than any other city in the Union, for the reason that from three to four-fifths of the whole revenue of the country are collected here; this is the great centre of postal communication, foreign and domestic, and several millions are annually expended among our ocean steamboat and telegraph builders and contractors. It is a fact which goes far to explain some of the mysteries of New York politics, that most of the tonnage of the country which is in the receipt of Federal bounty, is built, or chartered, or owned in the city of New York.

Of course the compensation expected for all these privileges is large and reliable majorities in favour of the Administration and its policy, the rewards always being proportioned to the magnitude of the majorities and the surface they cover, other things being equal.

When the slavery question came into national politics, the loyalty of New York had to be purchased at a larger figure than before, in consequence of the general repugnance of the people to the doctrines of the Administration on that subject, and it was in efforts to extend slavery that the system of bounties to ocean steamers commenced. Wilmot moved the anti-slavery proviso on the Oregon bill, we believe, in 1846. In 1847 the California ocean mail contracts, out of which Law, Aspinwall and others made such enormous profits, were issued, and were the first ocean mail steamer contracts ever granted; before that time the packets had been accustomed to carry the mails without charge. Collins soon after obtained his contract for the Liverpool line, and became the chairman of the Castle Garden Committee, which was organized about that time for the purpose of reconciling the North to the Fugitive Slave bill, and of which committee most of the Directors of the Steamship Company were members. In less than five years after this system began, our Government became bound to pay for ocean mail carriages more than it had ever paid before for all the postal commerce of the nation.

By such means the city of New York has been ruled almost uninterruptedly from Washington since '47, and on Federal questions has stood since then invariably in an attitude of hostility to the State government.

Since the defeat of Silas Wright in 1846—the year the Proviso was introduced into Congress—the Administration party has elected but one Governor, and he was elected by the city, there having been a large majority against him in the rest of the State. The Federal patronage being limited mainly to this city, and one or two other cities in the interior, its influence upon the politics of the State is equally circumscribed. Hence, upon the main policy of the successive Administrations since that time—the extension of slavery—New York city and New York State have occupied antagonistic positions; the people of the rural districts invariably expressing at the polls and in their primary meetings the prevailing sentiment of the free States on that subject, and the city as invariably expressing the prevailing sentiment of the jobbing and contracting interest; not because the people of our metropolis favour slavery, for such is not the fact. There is no more disposition here than in any other part of the State to extend slavery; as is proved, if in no more conclusive way, by the fact that full nine-tenths of all the newspapers and a larger proportion of the books bearing upon such topics that are bought and sold here favour the cause of free labour. The city votes with the Administration because it cannot help itself. It is governed by the authorities at Washington, who care for nothing but to be sustained. Provided the votes and supplies come in due season—provided servile representatives are returned to Congress—they do not care how much the city is taxed; how many rascally contracts have to be given by the heads of departments; how many loafers and scoundrels have to be supplied with places and paid out of the city treasury, to the displacement of honest men and the detriment of the public service. Plunder is the perquisite of the desperate characters who enter into such an unpopular service. "Carry your Ward, and you may sack it," is the implied condition of their enlistment.

Thus it has happened that the attempt of the Federal Administration to force an unwelcome public policy upon the country, has, within the period we have designated, doubled the ordinary expenses of the General Government, and in less time has doubled the taxes of this metropolis.

Of course, just as fast as the Federal policy which is to be sustained fails to command the respect and concurrence of reputable men, that class will disappear from the public service and a compliant set, who have no character to lose nor principles to be respected, will take their place. Hence it has happened that our city government has grown steadily and rapidly more corrupt, and the character of our public functionaries has taken a line of deeper infamy every year since 1847, until the moral distinction between the magistracy of the city and its criminals is getting to be like the equatorial line or the divisions of the zones, purely imaginary.

With Wood for our Mayor, with Russell for our criminal judge, with a Common Council happy to do their bidding, and our taxes advancing at the rate of a million dollars a year, it seemed as if the time had arrived when something ought to be done to protect the metropolis of the State and nation from ruin. It was time to determine whether the whole political power of the State was to be assailed through its municipal organizations and gradually absorbed by the General Government and the city given over to official corruption and plunder, or the State should interfere for the protection of the city. The Legislature which assembled at Albany last Winter deemed their line of duty was embraced in the latter alternative, and they took the course which seemed best suited to strip the Federal Government of a portion of its influence. They transferred the police patronage from the instruments of the Federal Government, who till then controlled it, to a Board of Commissioners owing their allegiance to State authorities.

Nothing could go further to prove the necessity for this change than the violent and even treasonable demonstrations of resistance which it has awakened, nor could anything better indicate than they do, the danger we have to apprehend from the overshadowing power of the Federal Executive.

One of the wisest students of politics in our day has remarked, that "history is a picture-gallery, containing a host of copies and very few originals." We have frequently been remined of this remark by the extraordinary likeness we discern between the fruits of the centralizing tendencies of our Government and of that which preceded the French revolution. De Tocqueville, in his admirable study of that period entitled "*The Old Regime and the Revolution*," has portrayed the gradual processes by which the liberties of France were usurped by a centralizing government, one after the other, until no refuge was left to her people, but revolution or despair. We quote a few passages which seem to be pregnant with instruction, even to the citizens of this republic.

"Elections" (of municipal officers), he says, "were not generally abolished till 1692; after that date municipal business was transferred to offices (*mis en officés*), that is to say, the king sold to certain citizens of each town the right of governing others forever." Precisely what the Presidents have for some time past been trying to do with New York for a shorter period. He continues:

"This was destroying, not freedom of the cities alone, but their prosperity also, for though the sale of offices has been often followed by happy results in the case of Judges whose independence is the first condition of their usefulness, it has never failed to be most disastrous in every administrative branch of government, because their responsibility, subordination and zeal are the conditions of efficiency."

He adds in another place:

"The people are not so easily duped with sham liberties as many imagine; they cease to take an interest in public affairs, and live at home as unconcernedly as foreigners. * * * * The polls—deceitful relic of departed liberty—are there still, and the magistrates would be glad if the people would vote, but they resolutely abstain.

"History teems with similar rights. Very few monarchs, from Augustus down to our own time, have failed to keep up the outward forms of freedom while they destroyed its substance, in the hope that they might combine the moral power of public approval with the peculiar convenience of despotism. But the experiment has usually failed, and it has soon been found impossible to maintain a deceitful semblance of that which really has no existence."

Mutatis mutandis, we have our own case described here precisely. The people of this city have almost ceased to take any farther interest in the elections, because they find nothing which they can do, improves their municipal government. A large portion of them may be said "to live now, as they did a hundred years ago in France during municipal elections, at home as unconcernedly as if they were foreigners."

In those days, as in ours, municipal officers were impressed with a suitable consciousness of their nonentity. Some of them, says De Tocqueville, wrote their intendant: "We pray you most humbly, Monseigneur, to grant us your good will and protection. We shall try to prove ourselves worthy of it, by our submission to the orders of your highness." Others, who style themselves grandly, "City Peers," write to say that they "have never resisted your will, Monseigneur." How like is this to the language of a Councilman of our day, making up a case for a desk in the Custom-house or a foreign consulship!

SLAVE RELIGION.

[The writer of the following article, which we copy from *The Northern Independent*, is understood to be a Methodist clergyman, whose statements are worthy of implicit reliance.—*Eds. Standard.*]

A GENTLEMAN of the first respectability, residing in Savannah, Georgia, informed me that he saw a ten-gallon demijohn filled with wine in a store, on Sabbath morning, and he followed the man who took it to the coloured church of that city, where there was a meeting of the coloured Churches for communion; and he said they drank nearly the whole of it. "Did they drink more," I asked, "than is generally used for that purpose by other Churches?" "O yes," he relplied; "I never saw such drinking of wine in my life!" The number that partook at that time was estimated to be about eighty, which would afford them about a pint each.

It is worthy of remark that this is the Church where the author of the "South-Side View of Slavery" saw such remarkable evidences of piety while he was worshipping there. And the old slave preacher, the pastor of that Church, to whom Dr. Adams alludes, is notoriously dishonest, as I was informed by a merchant of that city. But he succeeded so well in preaching that a few prayerless slaveholders aided him to purchase some slaves—three in number, I believe—so that he might be able to give, in his own person, an example of a slaveholding minister of the gospel, preaching that gospel to his own race!

The subject of intemperance in the coloured Churches was a topic of conversation in a store at Darien; and I stated some facts which had come to my knowledge, showing the intemperate habits of members of those Churches in the cities. And I freely expressed my opinion, that slaveholders encouraged their slaves to unite with the Churches mainly to enhance their market value. A clergyman present, who participated in the discussion, attempted to defend these Churches.

"You must have been misinformed," said he; "for I know the slaves to be as good Christians as the masters who are members of Churches."

"I have no desire to draw a comparison between the slaves and their masters," I replied, "but I believe, of course, what I have seen myself."

There was in that store a gentleman, formerly from Brooklyn, N. Y., where, for several years, he attended the ministry of Rev. H. W. Beecher. He was a firm friend of free principles, and exhibited an independence of thought and speech in maintaining them. He was at that time connected with a business firm in that city.

"You are correctly informed, sir," said he, addressing himself to me. "This business of getting slaves into the Church is all a humbug. And now I will tell you what took place here last Autumn.

"The overseer from Butler's Island, on which there are several hundred slaves"—on a beautiful rice plantation, out in the arms of the Altamaha, all in sight, and within fifty rods of the store in which we stood—"came over here, one Saturday night, and inquired of a minister if he would baptize some slaves belonging to that island, the next day. The clergyman replied that he would, if they seemed worthy subjects of baptism. Sabbath afternoon a large number of the slaves came down to the bank of the river. The preacher asked those who were proposed for baptism a few questions, such as whether they believed in a God? a state of future happiness and misery? the necessity of repentance and faith? To every one of which they all answered, 'Yes, massa,' 'yes, massa.' Not a question was put to them that required a negative answer.

"The ordinance had been administered to about forty, when the minister said the water was so cold, and he so tired, that they would adjourn to the next day. Monday afternoon the exercises were resumed, and the solemn ceremonies went on until some seventy-five were baptized.

"Now, I have never heard that a gospel sermon was ever preached on Butler's Island. I have been all over it, and I never saw a Bible there. Those slaves had, evidently, no more idea of the solemn obligations they were taking upon themselves, in making a religious profession, than the brutes. And as proof of this, after the solemn farce was ended, some of those slaves who had been baptized came over here and staid a long time that afternoon, drinking whiskey to intoxication. One of them absolutely stole a bundle of wet clothes that a brother had just been baptized in. I saw him, detected him, challenged him with it, and he confessed it! And yet I think an account of this baptism was published in some Northern papers as *a great revival of religion on Butler's Island!*"

Dr. Nelson—author of the able work on infidelity published by the American Tract Society—after a residence of more than forty years in North Carolina, and an intimate acquaintance with slavery, says:

"I say what I know when I speak in relation to this matter. I have been intimately acquainted with the religious opportunities of the slaves—in the constant habit of hearing the sermons which are preached to them. And I solemnly affirm that, during the forty years of my residence and observation in this line, I never heard a single one of these sermons but what was taken up with the obligations and duties of slaves to their masters. Indeed, I never heard a sermon to slaves but what made obedience to masters by the slaves the fundamental and supreme law of religion. Any candid and intelligent man can decide whether such preaching is not, as to religious purposes, worse than none at all."

It is not strange, therefore, that the slaves are degraded. The Synod of South Carolina and Georgia only declared what was the natural, inevitable result of the slave system when they said that the slaves were in the condition of heathen—and in some respects a worse condition. Their moral and religious condition is such that they may justly be considered the *heathen* of this Christian country!

And yet, as before remarked, I should be doing the slaves injustice to deny that there are many sincere Christians among them. With all their darkness and ignorance, there are doubtless many devout worshippers, living up to the dim light they have. I became personally acquainted with many such, who, like "Uncle Tom" and "Aunt Chloe," while they suffer all things for Christ's sake here, and seem to us so benighted, in the sight of Him who looketh on the heart are, it may be, far in advance of many Christians who now assume to look down on them with as much of contempt as of pity. Many of us, perhaps, who think we are first, shall be last, and the last shall be first. But so far as the slaves have any true religion, it is not in consequence of instruction, but in spite of it. No instruction, I repeat, of any sort, has been granted them but such as is supposed might be made subservient to slavery, for there is a sort of slave piety which has its price in the market. In a public sale, for instance, for a master to be able to say this is a pious boy, or for an auctioneer to say that is a perfectly peaceable, pious nigger, will, in many instances, add dollars to the sale.

AROUS.

STILL MORE OF THE BLACK LAWS OF ILLINOIS.

From The Congregational Herald.

"If any person shall harbour or secrete any negro, mulatto or person of colour, the same being a slave or servant, owing service or labour to any other person, whether they reside in this State, or any other State or Territory, or District within the limits and under the jurisdiction of the United States, or shall in anywise hinder or prevent the lawful owner or owners of such slaves or servants, from re-taking them in a lawful manner, every such person so offending shall be deemed guilty of a misdemeanor, and fined not exceeding five hundred dollars, or imprisoned not exceeding six months."

This is a Law upon the Statute-Book of Illinois, approved March 3d, 1845, and reapproved in the last Legislature, which refused to repeal it. So, then, it is a crime worthy the penalty of five hundred dollars fine and six months imprisonment, to harbour a fugitive slave! This law is purely a free-will offering to the Dagon of American slavery. It was claimed that the monstrous Fugitive bill, which we believe is unconstitutional, was required by previous arrangement, as due the South. But no such claim could be set up for this State law. It is not enough that Federal provision was long ago made for the rendition of fugitives, but our States must step in and make it a crime to lodge or feed a fleeing slave. A "misdemeanor," subject to fine and imprisonment, to open your door to one who loves liberty better than slavery! A crime to admit under your roof one who is guilty of preferring to work for himself, after having served his master many years for nothing! A crime to do the simplest act of humanity, the commonest duty of religion, to shelter a weary, homeless wanderer!

This law reads quite differently from another we know of, which, instead of making it a crime to "harbour or secrete," makes it a duty to "*hide* the outcasts," to be a "*covert* to them from the face of the spoiler," to feed the hungry, even if he be an enemy, and offers the highest reward for taking in the stranger. Instead of making it a crime to "hinder and prevent" the deliverance of fugitives, it expressly declares, "Thou shalt *not* deliver unto his master the servant which is escaped from his master unto thee."

But in spite of the cruel law humanity proves true to itself. A volume of thrilling incident might be written upon the "Underground Railway"—how men have travelled by night across bleak prairies, from station to station, delivering their passengers to the next conductor—how many hair-breadth escapes have been effected, when the pursuers have walked over wells in which their prey was concealed, as in days of old. Rare are the specimens of heroic exploit superior to many upon that pioneer line. Men loved it, they were enthusiastic in it, they endured hardness as they would in hardly any other cause. The writer of this is proud to have opened his door at midnight, lodged and fed a weary wanderer, and in the morning to have taken him on in the direction of the North star. Besides these, many who have held to the letter of our black laws, have found a chapter in their experience similar to that one "in which it appears that a senator is but a man"—men who would swear by their party, but feed and lodge a fugitive. A physician of this city found a Methodist preacher in the South by the name of Calhoun; of distinguished relations, who really supposed that this railroad was *under ground*—and really its track above ground has never been very accurately defined; but the thousands of refugees in Canada testify that it has a Northern terminus.

The section which defines who may be witnesses in criminal cases says: "No black or mulatto, or Indian, shall be permitted to give evidence in favour or against any white person whatsoever." Any white person may rob the property, assault the body, violate the virtue of any black person, and yet no other black person who was witness to the crime can bear testimony against it. So that if any white wishes to commit a crime upon a black, with impunity, he has only to see that no white person is present. Now, why this diabolical law in a free State? In the slave States, where the testimony of coloured persons is rejected in both civil and criminal causes, we can see how it should be necessary to the system, for slavery is upheld by suppressing the testimony of its victims. But where we have no such need, why may not justice avail herself of the testimony of any competent witness? Does the colour of the skin determine the competency of evidence? To bear testimony against injury received is a natural right of man; it is a part of the great law of self-defence; and to withhold that right is not only an outrage upon man, but an insult offered to its divine Author. It would seem that this, the commonest of all rights, might be granted if not out of regard to their privileges, at least for the purpose of preventing crime. But the restriction has its origin in the very spirit of slavery; it rests upon injustice and arrogance.

Another disability imposed upon the coloured citizens of this State is denying them the *elective franchise*. The ignorant foreigner is hardly landed in our State before he is brought to the ballot-box, knowing nothing of the principles of our Government, to vote for the party that furnished his whiskey. But no matter how long the coloured man has been in the State, how much of taxes he pays, how intelligent or respectable he may be, he is not allowed to vote. This glaring injustice has been seen by the people of New England, and New York, and Wisconsin, who are moving to secure this right to all their coloured citizens. And so ought Illinois to do.

And now we ask, have we nothing to do with slavery in Illinois, when our statute is so black with oppression? In these three articles we have noticed, the law to prevent the immigration of free negroes into the State upon penalty of virtual enslavement—the law requiring of those already in the State a thousand dollars security not to come upon the town—the law which makes humanity a crime in harbouring a fugitive—the law which prevents a coloured person testifying against a white man's crime—and the disability of voting. If this be not oppression, justice must have abdicated; but it has not. Illinois is virtually a slave State—made so by corrupt legislators and kept so by the vote of the people. And here is our remedy—elect men who will repeal these odious enactments. And to secure a right vote, public sentiment must be corrected—more of public conscience must be generated. There is a great work to be done to wipe the foul blot from our State. The State whose soil drank the blood of the first martyr to American freedom ought, in partial atonement, to wash its statute book from these cruel and inhuman laws.

MORE PROSCRIPTION.

APPLICATION has been made to the Chicago Board of Education virtually to turn the coloured children out of our public schools. The matter was put over to the next meeting of the Board. We do not believe that the Inspectors will lend themselves to any such outrageous proceedings, but yet a decided remonstrance may confirm them in the wisdom and justice of the present arrangement. It has been an honour to Chicago that her excellent free schools have been open to coloured children alike with white. These dusky scholars have shown themselves of average capacity and progress with the others. Some of them are very bright and promising. They have taken their place according to merit among the white children, who have not seemed to know any difference, for that wicked, silly prejudice against colour seems to be a matter of cultivation. And this is a most effectual means to do away with that feeling. Playing together, finding their equals in scholarship, and vieing together in a healthy ambition, the white children will grow up respecting their black mates, free from the supercilious prejudice which now prevails. This is the way the coloured people are to be raised to respectability, by education; and it is due to them in view of the many depressing disabilities which have been heaped upon them. As a mere matter of political economy, the city had better educate these children for usefulness than impose upon them vagrancy and crime, the fruits of ignorance. These free schools are the most efficient police agency. Especially as there is abundant means, the city can afford to be generous as well as just.

We are too far along in the advancement of philanthropy to turn back to so unjust a measure. Chicago, a free city, cannot afford to bear the disgrace of thus proscribing her own home-born children. The reason why the low condition of coloured free people has been pointed to so contemptuously, is that they do not have a chance to rise, to make themselves respected. Besides the loose characteristics they inherit from oppression, they are loaded down with disabilities as freemen. They are denied the elevating influence of the elective franchise; their very occupation subjects their employers to a fine of five hundred dollars; they meet the curled lip of caste everywhere; they are treated in law and in society as inferiors, and such a mountain of difficulties opposes their struggling manhood, they almost content themselves that they are inferior. But give them a fair chance, and the race will show, what a few individuals have shown, that they are capable of acquiring wealth, learning and influence. The least we can do is to allow them a good opportunity for education. What have these children done that they should be turned out of school? What have their parents done, peaceable, industrious, law-abiding citizens, that their children should thus be disgraced? Some object to sending their children where there are so many foreign children, why not apply to have them rejected?

They are much more uncivil—they are no more tractable as scholars—they jabber in a foreign tongue. But these are native-born Americans. We say let them all grow up together in the free school to avoid the aristocratic distinctions of society, to educate them for republican citizens, for they will soon be the voters and the rulers.

It cannot be possible that the board of Inspectors will plead the recent decision of the Supreme Court to take away the natural rights of these children. Whatever authority may be claimed for that unrighteous opinion in some departments of government, it cannot step in and control municipal regulations for education. The city of Chicago is a law unto itself in this respect, and we do not believe that so high-handed injustice will be perpetrated by it against its worthy coloured children. Let public sentiment be aroused so as to brand this proposition, once for all, that it will never appear again. Let the motto of this noble system ever remain "equal privileges for all!"—*Chicago Congregational Herald.*

POLITICAL MOVEMENTS AT THE SOUTH.

Correspondence of The N. Y. Tribune.

WASHINGTON, July 14, 1857.

THE most interesting political movement extant is that attributed to those veteran and audacious political agitators, Toombs and Stephens, for the formation of a Southern Anti-Administration party. It is the opinion of their old Southern Whig associates, who have not yet joined the Democracy, that these men are the leaders of a very formidable conspiracy to break up the dependency of the Southern party upon the Federal Executive, and to deprive the latter of its support. Men of the stamp of Toombs, Stephens, Clingman and Jeff. Davis are astute politicians. Events have shown that they judged correctly of their ability to crush out partyism in the South, and to consolidate the slave States into a compact and isolated section. When, in 1849 and '50, they severed their then existing party connections and erected for themselves a Southern platform, Toombs and Stephens were of a committee which waited upon Gen. Taylor to lay before him what was in effect a plan of treason and secessionism. That blunt and patriotic old soldier drove the conspirators from his presence. But, although they did not directly and immediately attain their object, they conquered the Democratic party, and, through the terms which they imposed upon it, they reduced the country temporarily to their will, and they prepared the way for future agitations. There cannot be a reasonable doubt that the Southern managers in the disgraceful combination of trickery, called the Compromise of 1850, knew and intended that the lull in contention, which was to follow, was no peace, and nothing more than a hollow truce. They knew that the North must awaken to resentment on the insult and the degradation imposed upon her by the Fugitive act, with its glaringly unconstitutional violation of State rights and personal liberty, as well as to a just appreciation of the impudent robbery of the Treasury, involved in the ten million donation to Texas.

It was, to those not admitted partly behind the curtain, an inexplicable fact that, at the very time when the South had obtained from the North *all* she demanded, and when she beheld the free States degraded captives beneath her feet, the hatred, venom and objurgation poured out upon the North by Southern politicians and orators were never so fierce and implacable as immediately after that "Compromise," and through the whole of the intervening six years, ending with the late Presidential election. The malignity and ferocity of such sheets as *The Richmond Examiner*, *The South*, *The Charleston Standard*, *The New Orleans Delta*, *The Mobile Register*, and occasionally *The Richmond Enquirer*, have never been paralleled in the press of any country. The reason was that the aggressions that have been since carried out were then in contemplation. The passions of the South were to be excited against the North, to unite the former section in a crusade that should effectually demolish any opposition to the "Democracy" in the South, and prepare the way for the repudiation of the treaty of 1820, and the possible outrages of the ruffians in Kansas, even then, no doubt, seen to be necessary to conquer and annex that province to the South.

Webster, Cass, and all Northern leaders in 1850, expressly declared that to settle the open issues on the Southern basis was to end the whole slavery struggle forever, because it would determine the status and condition of all the Territories as to slavery forever. But in 1854, Douglas impudently asserted that the very object of the laws of 1850 was to overthrow the Missouri Compromise. There needs no better proof than this that the Southern agitators in 1850 anticipated and planned the terrible convulsion of 1854. It is likely enough they took a very few of the younger demagogues of the North, whom they could pay in large promises, to be repudiated at a convenient time, into their confidence.

In 1854 these crafty Southern politicians probably expected to succeed in their purposes through the scheme of violence and bloodshed which Atchison had been deputed to carry out. This would have assured their domination in the Union, and they would have been content to remain in it and tyrannize over it. Kansas a slave State, New Mexico, Southern California, Cuba and Central America were certain to follow in her wake, and then not only would the Southern dream of a balance in the Senate, neutralizing the power of the Republican and Democratic North, be realized, but slavery would be certain of unrestricted sway in the Government. But the Kansas raid is yet of doubtful issue. It may be a free State in fact and name, and is quite likely, if nominally a slave State, will be hardly a reliable ally of the extreme and fanatical South.

Here, then, we have cause and motive for this Southern insurrection. Very few prominent Southern men disguise their contempt for Democracy. The masters of niggers loathe and despise that "poor white trash," whether North or South, which does not own niggers, and constitutes the real Democracy of the country. It costs *them*, therefore, no effort and no sacrifice of consistency to abandon the party which calls itself Democratic. They have belonged to it only because it was a Southern party. They supported Mr. Buchanan because they believed that he would be a convenient tool by which they could govern the North and the Union. But if he does aspire, as they begin to suspect, to a higher part than that of King Log, they will throw him off as easily as any other servant.

The Union is carefully groping its way through these dangers, feeling the pulse of the country and scanning the strength of the seceding faction. Mr. Buchanan too is in great perplexity and doubt. I am satisfied that, *within two weeks*, the President and four members have expressed regret and implied disapproval of Walker's voluntary pledges to use his influence to have the Constitution submitted to the people of Kansas. They have said that he (Walker) went too far, that he was indiscreet, that his assurances were not necessary, that his instructions do not warrant the course he has adopted.

Walker's toadies and *claquers* here are inundating the country with despatches that his course is approved and will be sustained. His course is *not* approved, but it is not openly disapproved. It will be sustained or repudiated, according to the progress and result of these movements at the South. Mr. Buchanan privately wishes Gov. Walker perfect success, in harmonizing the contending elements in Kansas, but he will do nothing in support of any Free State policy which will endanger his relations with the Southern Democracy.

THE OHIO RESCUE CASE.

From The Cincinnati Gazette, July 10.

THE examination of Ichabod Corwin before Commissioner Newhall was continued yesterday morning, when Jared M. Trader, one of the Marshals, James Taylor, Postmaster at Urbana, and James D. Guthrie, a private citizen, gave their evidence; which, however, elicited nothing new or interesting. At the close of the evidence, the counsel of Corwin, concluding to submit the case without argument, the Commissioner held the defendant to bail in $1,500; his father, Moses Corwin, and Ex-Senator James C. Brand, placing their names upon his bond to answer at the Circuit Court.

A. L. Mann and Price Morris, residents of Mechanicsburg, were arrested in this city, day before yesterday, by United States Deputy Marshals Anderson and Elliott, upon the charge of obstructing process of the U. S. Courts, and taken before Commissioner Newhall, who held them to $1,500 bail, which they gave and were discharged from custody.

From the same, July 13.

Samuel Lewis, of Greene County, was examined on Saturday, before Commissioner Newhall, and held to bail in $1,500, to answer at the October term of the United States Circuit Court. Charles Anderson, Esq., of this city, and Hon. Aaron Harlan, of Greene County, acted as his counsel.

Senator Brand, Judge Baldwin, and Sheriff Clarke, will be examined before the Commissioner to-morrow morning.

The Clark County Rescue Case, as it has been called, will, from present indications, be protracted enough, and, with its arrests, examinations, holdings to bail, and trials, will occupy a deal of time, and prove, no doubt, exceedingly tedious. Every day, almost, some new party or parties are arrested as *participis criminis*.

On Saturday, seven more persons, Sheriff John E. Layton, Deputy Sheriff James Fleming, Justice J. S. Christie, Prosecuting Atttorney J. S. Hawk, Constable Alexander Temple, Wm. H. Compton, John C. Miller, and Constable E. Crossland, of Springfield, were arrested by Marshals Churchill and Elliott, and held to bail by Commissioner Newhall, before whom they were brought, in the sum of $1,500 each, to answer at the October term of the United States Circuit Court.

This Clark County Rescue Case we fear will prove wearisome to our readers before it is half disposed of. Perhaps the present generation may not live to see its close: It may be like Dickens's famous case in Chancery of Jarndyce vs. Jarndyce, but we hope more profitable legally than that was pecuniarily to all parties concerned.

WHAT THE DRED SCOTT CASE DECIDED, AND WHAT IT DID NOT DECIDE.

THE Boston *Law Reporter* for June contains a very able and thorough review of the Dred Scott "Decision," which will enable the reader to know what the Supreme Court has decided in that important case, far more readily and clearly than he can learn from the official report itself. In fact, the review has done just what the reporter, Mr. Howard, in long and confused head-notes, attempted, but failed to accomplish.

Those, also, who desire to understand, not merely the points which the so-called decision really decided, but what it did not decide, will do well to consult the *Law Reporter's* article, the authorship of which is ascribed to Horace Gray, Jr., and John Lowell, two well-known legal gentlemen of Boston. The result of their investigation of the decision is briefly stated, as follows:

"*First*, As to the question, 'Can a Negro be a Citizen of the United States?' It has been commonly supposed that the Court decided this question in the negative. This is a mistake. From the form in which it was presented it was very doubtful whether it was before the Court for a decision. Four of the nine Judges thought that it was; these were the Chief-Justice, and Justices Wayne and Daniel, who answered the question in the negative, and Justice Curtis, who answers it in the affirmative. Of the Judges who give no opinion on the point, one (Judge McLean) declares that if he answered the question at all it would be in the affirmative; Judge Catron, when Chief-Justice of the Supreme Court of Tennessee, gave an opinion directly involving an affirmative answer to the question; the three other Judges give no clue to their opinions. On this question, then, the Court stands thus: Three in the affirmative, three in the negative, and three silent.

"*Secondly*, Was the Missouri Compromise Constitutional? It is a perfectly well-settled principle of the Supreme Court, and one that has been often laid down from its bench, that no part of an opinion of the Court is to be regarded as of authority as a precedent which was not necessary to the determination of the question before it. Anything beyond this is merely the expression of the individual opinion of the Judge; and it has been well said that 'if general dicta are to be considered as establishing the law, nothing is yet settled or can long be settled.' Bearing this in mind, let us look for the facts of the case. Scott was a slave in Missouri; was taken by his master to Illinois, and thence into a Territory of the United States, where slavery was prohibited by the Missouri Compromise; and thence back to Missouri. The opinion of the Court is placed upon the ground that the laws of Missouri are to decide whether Scott is or is not a slave, now that he has returned thither. If this be so, what matters it whether the Compromise was valid or invalid? In other words, whether Scott was free when in Illinois, or in the Territory, or whether he continued to be a slave all the time? And if the Court goes out of its way to give an opinion on this point, could a plainer instance be found of an opinion on a point not necessary to the determination of the rights of the parties?

"The Court, then, has not decided that the Missouri Compromise was unconstitutional.

"*Thirdly*, This case is often spoken of as deciding that a master may take his slave to a free State and there hold him as a slave. This is a simple mistake; there is no such point decided. But

"*Fourthly*, The doctrine is here established that, if a slave be taken by his master to a free State, and does not *there* claim his liberty, but consents to return with his master to a slave State, he may be held as a slave there, if the higher Court of that State still considers him to be a slave. In other words, the Dred Scott case does not decide that a negro is a slave in a free State because he *was* a slave in the State from which he was brought; nor, that a slave carried from a slave to a free State and brought back, is free because he might have claimed his freedom in the free State; nor that he is necessarily a slave after his return; but leaves his freedom or slavery to be settled by the laws of the slave State to which he returned with his master."

THE PANCHITA CASE.

Correspondence of The Times.

WASHINGTON, July 14, 1857.

THE case of the suspected slaver, the Panchita, has been presented for the consideration of the Administration, and is now undergoing examination. I understand that it was taken up in Cabinet meeting to-day, without any definite action, however. The case is an important one, and will receive very careful investigation before any decision is rendered. The facts, as you already know, are briefly these: The Panchita, claiming to be an American vessel, after escaping condemnation in the port of New York on the charge of being fitted out for the slave trade, proceeded to the African coast, and up the Congo River, where she again fell under suspicion, and was finally seized by the British vessel Sappho, brought to New York, and delivered into the hands of the Federal authorities.

The owners of the Panchita thereupon brought civil action in our Courts against the Commander of the Sappho, and at the same time called upon our Government to demand indemnity from Great Britain for the damages sustained by them in consequence of the seizure, &c. The question now arising is whether the Sappho had a right to seize the Panchita, and whether the United States ought to demand indemnity, as asked. Collaterally, the doctrine of the "right of search" is also involved, and the owners of the Panchita seek to use our uniform repudiation of that doctrine as a cover for their international claim. Thus it will be seen that the issue presented is one of more than usual interest.

I have already said that the Administration has come to no decision yet upon the questions involved in this case. From what I can gather, however, its members are indisposed to acquiesce in the right of foreign armed cruisers to seize American vessels *on suspicion* of being fitted out for the slave trade, or upon any other pretext, lest the admission of such a right should be availed of for the general establishment of the "right of search." Had the Panchita been found with slaves *actually on board of her*, there would be not the slightest difficulty in the case, as her condition of outlawry as a pirate would then have rendered her lawful prey for a cruiser of any nation. But here arises the difficulty. Even if proved ever so clearly to be *fitted out* for the slave trade, or to have ascended the Congo River to take on board a cargo of negroes, the *piracy* could not be made out, as will be seen by a glance at the letter of the law on the subject.

The act of 1820, making the slave trade piracy, provides that if any citizen of the United States shall land on any foreign shore and "*seize* any negro or mulatto not held to service or labour by the laws of either of the States or Territories of the United States, *with intent to make such negro or mulatto a slave*, or shall decoy, or forcibly bring or carry, or shall *receive* such negro or mulatto, on board any such ship or vessel, *with intent* as aforesaid, such citizen or person shall be adjudged a pirate, and, on conviction thereof before the Circuit Court of the United States for the District wherein he may be brought or found, shall suffer death." Another section provides a similar penalty for aiding in or abetting such forcible seizure, detention, &c.

It will be seen that the piracy consists in the *actual seizure* of the negroes, or *transporting* them with itent to subject them to slavery. The *fitting out* of a vessel for the slave trade is made a very different offence by the act of 1818; and so, unless a vessel is actually caught *flagrante delicto*, with the negroes on board of her, it is impossible to hold her to the penalties of piracy, nor does she lose her national character and technical right to governmental protection. The act of 1820 affixes the penalty of death, while that of 1818, prohibiting the fitting out of vessels for the slave trade, punishes its violation by fine and imprisonment only.

Now as to the probable action of our Government. As the owners of the Panchita have brought civil suit against the commander of the Sappho, Gen. Cass will undoubtedly await its result ere taking any step in the premises. If the plaintiffs recover damages in Court, their remedy will be deemed to have been exhausted, even admitting their claim of indemnity to be valid. Nor is it probable that any despatch upon the subject will be addressed to the British Government until after our Courts shall have decided whether or no the Panchita was in reality intended for the slave trade. If she should be condemned, we could not, with good grace, demand indemnity for the trespass committed in her seizure and transfer to our own jurisdiction, nor will any such demand be made in that event. If she escapes, and it should appear that she was seized upon unreasonable grounds, of course the claim for indemity will be pressed; but if there appears to have been probable cause to suspect her nationality, while the President, through his Secretary of State, may go so far as to inform the British Government that we cannot assent to any right on their part to search and seize vessels covered by the American flag, and to remonstrate against a repetition of its exercise, the trespass committed in the case of the Panchita will be winked at, just as a jury oft-times, while finding a verdict for plaintiff in a suit, assesses his damages so low as to throw the costs upon himself, when, in their judgment, the trespass complained of was committed under circumstances seeming to excuse it.

On the other hand, protection is claimed of our Government for the British officers of the Sappho, that they may be relieved from persecution in consequence of the Panchita's seizure. That, of course, cannot be afforded—first, because the questions of fact are in the hands of the Courts for decision, where they properly belong; and, second, because any interference in behalf of the officers would be an incidental official justification of their act, and a practical admission of the right of search, against which we have always protested, even at the cannon's mouth. I have thus stated the points involved in this affair, and the general view taken by the Administration, without, however, offering any suggestions of my own as to their accuracy or soundness. I firmly believe that, practically, the owners of the Panchita will never get any substantial redress through the efforts of the Administration, unless they can show clearly that their own conduct did not justify suspicions of the vessel's illegality. S.

A DEACON EXPELLED

bodies, and she would secretly carry them grease to ease their smarting wounds. She would also go to their owners and pour out her childish indignation, and for this *impoliteness* was punished at home by her own relatives. It was all in vain, however; they could not shut her mouth, and it never was closed until she found it made the slaves fare worse. When, for this reason, she suppressed all expression of her misery, her health began to fail, and her friends sent her and her sister to a convent to be educated and out of the way of slaves. They thought she would take a different view of the matter when older. Her poetic imagination was attracted and occupied by the artistic symbolism of that part of the Christian experience which Catholicism recognises, but when she became of age and resolved to emancipate her slaves, her confessor forbade it because it would *injure the Church*. Then she broke away from the Catholic Church, for she did not believe that could be the Church of Christ which would consent to such an iniquity as slaveholding. Meantime, her sister had been married, somewhat against their will, to a Catholic physician, who sold all *her* slaves entirely against her will. Just about this time, while she was in vain endeavouring to find a way to accomplish her purpose, the first volume of "Uncle Tom's Cabin" was put into her hands, and then she determined to write a book, for she felt as if she knew far more of the subject than Mrs. Stowe. She belonged to the largest slaveholding clan of Kentucky, stretching into Virginia and Maryland, and after she left the convent, visited all round to see for herself. Everywhere she found slavery intolerable, atrocious and wholly contrary to the light of divine love that shone in *her* soul. She wrote her book in secret without an erasure in her manuscript—but what could she do with it? By a strange accident Mr. Sumner's Kansas-Nebraska speech fell in her way. She wrote to him that she was a young girl with six slaves whom she wished to emancipate, and that she had written a book. Could he tell her what to do next? He told her to go North and print the book, which she did, and the publishing of it has, of course, made her an exile from her State and family. Her sister's husband abandoned her when there were no longer slaves to be sold for his pleasure, and because she sympathized with her sister. But they are brave. Arrangements have been made by which she can earn $1,000 this year, and this has enabled her to emancipate her slaves. They have no fear of not finding employment, but any aid in the sale of the book will of course help them. And she undertakes to support not only herself but her sister and three children. Can you not do something to spread the knowledge of her book in the West and create a demand for it there? If she could afford to spread it abroad in newspapers and magazines, it would earn her a reputation which might help to the object of supporting this little family of which she feels all the responsibility.

KANSAS AFFAIRS.

GOVERNOR WALKER'S PROCLAMATION TO THE PEOPLE OF LAWRENCE.

LEAVENWORTH, July 15, 1857.

I HAVE learned that a considerable number of the citizens of Lawrence, in this Territory, have adopted as they claim, by a popular vote, a charter for their local government. A copy of that charter has been placed in my hands; upon comparing which with that granted by the Territorial Legislature last Winter, I find that they differ intentionally in many essential particulars. The new charter, then, is set up, not only without any authority of law, but in direct and open defiance of an act of the Territorial Legislature on this subject.

On this point, your Committee, whose views have been adopted by you, make the following statement:

"Under ordinary circumstances the more regular method of proceeding would be to obtain a charter from the Territorial authorities. As the Territorial Government, however, in no sense represents the people of Kansas, was not elected by them, and can have no right to legislate for them, we cannot accept a charter at its hands. And as the State Government has not as yet deemed it advisable to proceed to the organization of local and municipal Governments, we cannot obtain a charter from it. There is, therefore, left us only the alternative of a charter springing directly from the people, or a continuance in our present unorganized condition.

"Under these circumstances you have seen fit to instruct us to present a charter, having discussed its provisions in a preliminary assemblage, and now propose to submit it to a full vote of the people for approval or rejection."

It will, then, be perceived that the authority of the Territorial Government is here distinctly denied, and while that of the so-called State Government is acknowledged, it is conceded that no charter has been granted by them. Indeed, it is a fact, that although this so-called State Government has in itself, no legal existence or authority, yet you asked and failed to receive a charter from them.

Under these circumstances you have proceeded to establish a government for the city of Lawrence, in direct defiance of the Territorial Government, and denying its existence or authority. You have granted to this city government the authority to elect a Mayor and Board of Aldermen, City Assessor, Treasurer, Justices of the Peace, City Marshal, &c.

You have granted to the Mayor and Aldermen most extensive powers, including the right to levy and collect taxes upon real and personal property within the limits of the city, whether belonging to residents or non-residents, and all the other powers usually incident to a city government.

You have imposed upon all these officers the duty of taking an oath to support this so-called State Constitution, thus distinctly superseding, so far as in your power, the Territorial Government created by the Congress of the United States. You have caused these proceedings to be printed in hand-bill form, and have distributed them, as I am informed, throughout the Territory, with the view to incite the other cities, towns and Counties of Kansas to establish insurrectionary governments, thereby placing the people of this Territory, so far as in your power, in open conflict with the Government of the United States.

The more considerable portion of your party having induced your Topeka Legislature to enact the laws urged by you, creating municipal government, you have, even in defiance of their authority, which you profess to acknowledge, proceeded to create such a government for Lawrence, and are now urging other localities to pursue a similar course.

Your evident purpose is thus to involve the whole Territory in insurrection and to renew the scenes of bloodshed, and civil war. Upon you, then, must rest all the guilt and responsibility of this contemplated revolution. You will be justly chargeable in law and conscience with all the blood that may be shed in this contest, and upon you must fall the punishment.

You have elected your officers under this Charter, and instructed them to enter upon the immediate discharge of their duties, including the adoption of ordinances and the execution thereof, under an authority having in itself no legal existence, and established in direct defiance of the Government of the United States.

From all these facts, it is obvious if you are permitted to proceed, and especially if your example should be followed as urged by you in other places, that for all practical purpoees in many important particulars, the Territorial Government will be overthrown. The Charters granted by that Government for similar purposes will be disregarded, and the Justices of the Peace and other officers acting under their authority will be brought necessarily into conflict and collision with the so-called officers claiming to act under different authority.

The Territory will thus be involved in inextricable confusion and litigation; the value of your property be greatly depreciated; your titles, transfers, transactions and contracts will be subjected to endless and costly disputes, and all will suffer from this insurrection except the lawyers who have stimulated this movement. A government founded on insurrection and usurpation will be substituted for that established by the law of Congress, and civil war will be renewed throughout our limits. If your authority to act in this manner for the City of Lawrence is permitted, a similar authority must be acknowledged in every other town, city or county, result in inevitable and most disastrous conflict, and, if successful, the Territorial Government be overthrown in detail, as is your present purpose.

You were distinctly informed in my Inaugural Address of May last the validity of the Territorial laws had been acknowledged by the Government of the United States, and that they must and would be carried into execution under my oath of office and the instructions of the President of the United States. The same information was repeated in various addresses made by me throughout the Territory. At the same time, every assurance was given you that the rights of the people of this Territory to establish their own State Government and frame their own social institututions under the forms prescribed by the Government of your country, would be acknowledged and protected.

If laws have been enacted by the Territorial Legislature which are disapproved of by a majority of the people of the Territory, the mode in which they could elect a new Territorial Legislature and repeal those laws was also designated. If there are any grievances of which you have any just right to complain, the lawful, peaceful manner in which you could remove them, in subordination to the Government of your country, was also pointed out.

You have, however, chosen to disregard the laws of Congress and of the Territorial Government created by it; and, while professing to acknowledge a State Government rejected by Congress, and which can therefore not exist, only by a successful rebellion, and exacting from all your officers the perilous and sacrilegious oath to support the so-called State Constitution; yet you have, even in defiance of the so-called Legislature which refused to grant you a charter, proceeded to create a local government of your own, based only upon insurrection and revolution. The very oath which you require from all your officers to support your so-called Topeka State Constitution, is violated in the very act of putting into operation a charter rejected even by them.

A rebellion so iniquitious, and necessarily involving such awful consequences, has never before disgraced any age or country.

Permit me to call your attention, as still claiming to be citizens of the United States, to the results of your revolutionary proceedings. You are inaugurating rebellion and revolution; you are disregarding the laws of Congress and of the Territorial Government, and defying their authority; you are conspiring to overthrow the Government of the United States in this Territory.

Your purpose, if carried into effect in the mode designated by you, by putting your laws forcibly into execution, would involve you in the guilt and crime of treason. You stand, now, fellow-citizens, upon the brink of an awful precipice; and it becomes my duty to warn you ere you take the fatal leap into the gulf below. If your proceedings are not arrested, you will necessarily destroy the peace of this Territory, and involve it in all the horrors of civil war. I warn you, then, before it is too late, to recede from the perilous position in which you now stand.

I appeal once more to your reason and patriotism. I ask you, in the name of our common country, in the name of the Constitution, and of the Union, to desist from this rebellion. I appeal once more to your love of country, to your regard for its peace, prosperity and reputation, to your affection for your wives and children, and to all those patriotic motives which ought to influence American citizens, to abandon this contemplated resolution. If you have wrongs, redress them through the peaceful instrumentality of the ballot-box, in the mode prescribed by the laws of your country.

As all arguments, heretofore so often addressed by me to you, have failed as yet to produce any effect upon you, I have deemed it necessary for your safety and that of the Territory, and to save you from the perilous consequences of your own acts, under the authority vested in me by the President of the United States, to order an adequate force of the troops of the United States into your immediate vicinage, to perform the painful duty of arresting your revolutionary proceedings. Let me implore you not to compel me to appeal to that military power which is required in the last resort, to protect the Government of your country. You cannot carry your rebellious purposes into effect without coming in unavoidable and open conflict with the troops and Government of the United States.

Let me adjure you, then, once more, to abandon these proceedings before you involve yourselves in the crime of treason, and subject the people of the City of Lawrence to all the horrors and calamities of insurrection and civil war.

If you will now desist from the projected resolution, the past will be forgotten as far as practicable; but if you persist in passing these laws and carrying them into execution, thus defying and superseding the Government of your country, the deplorable consequences must be upon your heads and those of your associates.

It will be my purpose, if you still persist, to spare all bloodshed as far as practicable, and subject the leaders and projectors of this revolutionary movement to the punishment prescribed by law. I will accompany the troops to Lawrence with a view to prevent, if possible, any conflict, and in the sincere hope that the revolutionary movement contemplated by you, and now so nearly accomplished, will, ere it is too late, be abandoned by you.

If you can be influenced by no other motives, the evident fact that the power of the Government is adequate to prevent the accomplishment of your purpose should induce you to desist from these proceedings.

That the same overruling Providence who holds in His hands the destiny of our beloved country may now incline your hearts to peace, and influence you to abandon this fatal enterprise, is the sincere wish of your fellow-citizen,

R. J. WALKER, Governor of Kansas Territory.

MR. ALGER'S DEFENCE OF HIMSELF.

[The following is the Rev. W. R. ALGER'S Preface to the pamphlet edition of the Oration delivered by him before the citizens of Boston on the late Anniversary of American Independence.]

Absent among the mountains of New Hampshire for a week after the Fourth of July, I knew not what a turmoil had been raised over my innocent oration. The bitter attacks it had drawn forth did not disturb my enjoyment of the charm and peace of nature there. But the abuse heaped on me by an unscrupulous press has now become a matter of notoriety; and, in yielding to many requests for an authorized pamphlet edition of the oration, a few prefatory remarks will be appropriate.

I was certainly surprised to find that the deterioration of sentiment and the inversion of principle in our country had gone so far that an oration strictly adapted for a celebration of the Declaration of Independence and the legitimate institutions of the republic should be considered unfit for the Fourth of July, and should prove so distasteful to "men who stand high in the community." How far we must have drifted from the principles which the country publicly professes, when a Fourth of July oration, in order to be palatable, and to win "thanks," must be filled with subserviency to slavery, and with praise or silence towards the nefarious acts of a corrupt administration! There are men, it seems, by whom an oration, fit to be delivered on the Fourth of July, cannot be listened to with comfort. Is the fault in the truth, in the utterance of it, or in the men whose vice and dishonour it smites?

To retort the satire, falsehood and insult with which some of the newspaper attacks on my oration are filled would not be difficult, though it would be tedious; but the scurrilous spirit of wounded hatred which they betray is beneath the dignity, as it is contrary to the principles, of a Christian man. To the high-minded lovers of right, freedom and humanity, it would be sufficient reply to those articles to state the names of the papers in which they were published. What slight force they have, even there, is due to their anonymousness. If the authors' names were appended, in most instances they would serve as discharging conductors, immediately emptying the sentences of influence.

A person asked to deliver an oration on the Fourth of July may accept the invitation as offering an opportunity either for mere self-display and self-advancement or for the utterance of thoughts and sentiments which he believes to be true and useful. Had the former been my aim, I should have launched into an indiscriminate glorification of the country, office-holding partisans, office-seeking demagogues, slavery and all. The latter being my motive, I tried to praise what is worthy in the country, censure what is vicious, recommend what is right, and warn against what is wrong and ominous. It is for a straightforward fulfilment of this purpose that I have been so harshly censured. Knowing that I have done but my duty, the attacks are harmless and welcome, and should be even were they a thousand times as numerous and bitter.

One journal, with characteristic decency, and with characteristic manliness, insinuates that my motive in writing the oration was a pecuniary one, and insinuates it anonymously. "Let us have the whole hundred dollars' worth," it cries. That paper is hereby informed that the city government of Boston do not pay their Fourth of July orators anything for the three or four weeks' labour required of them to prepare for those occasions. In other places such performances are paid for; but a judicious economy is exercised here. The reward of the orator here is either in having earned the approval of his own conscience, by uttering patriotic counsels, or in receiving an official vote of thanks from the city authorities. The former is amply sufficient. But it *is* rather hard to attempt to deprive the speaker of both. A Mr. Wrightman said, in a reported debate of the Board of Aldermen, "The orator was invited to deliver an address carrying out the views of the Declaration of Independence." The sequel shows that I was *not* invited to do any such thing. For it was precisely that which I did. O, it is sickening to hear men eulogize the Declaration of Independence, while they are trampling its propositions under their feet; to hear men scream for "liberty" and the "rights of man" in sonorous phrases, while in spirt and deed they scoff the reality; to hear demagogues talk of patriotism, while their whole conduct proves that their highest idea of serving the country is to fawn on the ruling party for the sake of getting a support from the national treasury!

It is easy, on the Fourth of July, to praise the dead heroes of a past age, and magnify their meritorious achievements, as the Pharisees whitened the sepulchres of the prophets; but it is nobler to breathe their spirit, emulate their consecration to the same great cause of justice and freedom, and so to reenact their parts amidst the altered emergencies of the present age.

It is easy, on the Fourth of July, to indulge in boastful generalities which have been in all men's mouths, and to please the majority with selfish flatteries which need no thought and no courage; but it is nobler to grapple with the subjects belonging to the occasion, and to utter the convictions which are the result of independent reflection. The only defence of my oration which respectable minds will ask is that, in the spirit of the day, in full harmony with the memories of the Revolution, and the genuine principles of the Republic, I expressed those views which, as a Christian and a patriot, I believed to be true and needful for the country, and which I felt bound in honour to express. That is defence enough.

I have been abused, repeatedly and foully, for calling "men who stand high in the community" flunkeys. It is a falsehood, a mean attempt to awaken prejudice and fasten odium. The writer who speaks of my "ungentlemanly slander of Mr. Winthrop" ought to be ashamed of so disingenuous an attempt to turn the popularity of a favourite name into distrust and hatred against me. He is welcome to the honour of it. However richly a large number of "men who stand high in the community" *deserve* the epithet, flunkey, for their cowardly silence and contemptible servility before the Slave Power of the South, I have not applied it. I did characterize the act of introducing James M. Mason to a Massachusetts audience on Bunker Hill, under the circumstances, and in the peculiar manner in which it was done, as an act of "complimentary flunkeyism." And I deliberately maintain that the phrase fitly characterizes the act. I thought the words ought to be used. They were used, and they will stand. Look at the facts. This slaveholder has grossly insulted our Congressional delegation, in private and in public, carrying his insults so far, on at least one occasion, that our distinguished Senator, whose forbearance is great, was forced openly to rebuke his "plantation manners"; he has deliberately belied and insulted the whole body of New England clergy, adding that any sort of connection with them would "contaminate" the clergy of the South; he wrote a letter of admiration and love to the "Brooks Festival," (*a*) the ovation given to that saint and hero of South Carolina, on his triumphal return from an attempt to murder an unarmed and defenceless Senator in the national capitol. This man, the open approver of one who proposed that the South should march to Washington with an army, seize the executive power, and rule the country henceforth, finds honourable gentlemen who are "proud" to introduce him where he ought to have been ashamed to come—to introduce him with gratuitous politeness, and with deferential compliments, both to him and to the State which he represented—a State particularly celebrated now for four things, ruins, bankruptcy, arrogance and slave-breeding. And he, to show his sense of propriety and good taste, proceeded to give Massachusetts the most exquisite insult she ever received, telling her, in almost so many plain words, not to send to Congress any more such Senators as Charles Sumner, but to send men who would submit to the dictation of slaveholders! It *was* an act of "complimentary flunkeyism," and ought to be so styled. Is a Southern disunionist, who recommends a miserable minority by force to rend the country, that slavery may be preserved, to be banqueted and applauded by the aristocrats of the country, while a Northern man, who wishes the majority, by legal voting, to acquire preponderance in the government, that liberty may be secured to all, and the country thereby be saved forever, is denounced as a traitor! One of the writers who has attacked me, in support of Mr. Mason, says: "A bruiser who should kick his antagonist or strike him when down, or attempt to gouge him, would be mobbed on the spot by the ruffians of the ring." This is precisely what Brooks did to Mr. Sumner, and which *Senator Mason approved in a deliberate letter*. If this man was fit to show himself at Bunker Hill, he should have been treated with austere decorum. He received much more. How would Mr. Garrison have fared at a public celebration in Richmond? Mr. Mason, judging from his antecedents, would have headed the mob. The one is not more identified with Northern fanaticism for Freedom than the other is with Southern fanaticism for Slavery.

During the very time when, in old Faneuil Hall, Chas. L. Woodbury, United States District Attorney, was saying: "If we are true to ourselves, and true to the principles of the Constitution, this Union will defy all monarchs, all tyrants, and all bayonets," and was greeted with vehement applause—during the very time when Charles A. Phelps, Speaker of the House of Representatives, after "hymning the blended glories of Saratoga and of King's Mountain, of Bunker Hill and of Yorktown," and after alluding in complimentary terms to "that distinguished son of Virginia," Senator Mason, "who very properly reminded us the other day at Bunker Hill," etc., was declaiming: "The lesson which comes in fiery volleys from Bunker Hill to kings and cabinets, and principalities and powers, is, that they must not *dare* to outrage the sentiments of a free people"—at that very time, America was holding over three millions of people in the cruelest bondage known on earth. Aye, more than that. While the above words were pronounced to yells of tumultuous applause, three fugitive slaves who had fled to Nashville, Illinois, and had been pursued thither in the strength of the Bill which "that distinguished son of Virginia" devised, were seized, and one of them, in the spirit of Patrick Henry, resolved on liberty or death, and, resisting capture, was shot dead. This was the accompaniment to our bells and cannon; this the echo of agony, crime and horror, which made response to the sentiment of Faneuil Hall on the eighty-first anniversary of the glorious Independence of the United States of America. I should have scorned myself forever after, had I suffered the opportunity of that day to pass without an uncompromising protest both against the Slave Power of the South and its flunkeys in the North. If this be "treason," "vulgarity," "bad taste," or "malignant abuse," let the most be made of it. Some persons seem incapable of discriminanting patriotic ardour from partisan zeal—the eager attempt to compass a selfish end from the disinterested fulfilment of duty—generous indignation from poisonous hate. The attacks of such are harmless, and their own punishment is in them. Those persons who take every hearty word against corruption, demagogues and slavery, or in behalf of purity, principle and freedom, as a personal insult, and the speaker of it as a personal enemy, are surely as much to be pitied as they are to be despised.

In reply to one attack on my Oration, I shall only say that the meanest and most spiteful of my assailants is W. W. Wheildon, editor of the *Bunker Hill Aurora*.

In an Appendix may be found the speeches of Col. Isaac H. Wright and myself at the dinner, in Faneuil Hall, as they were reported in the Boston *Daily Bee*; also reports of the debates and votes in the Board of Aldermen and Common Council, upon the proposition to pass a vote of thanks to the Orator of the Day. It will be seen that we have men among us who are unwilling that *anybody shall face the music*. The Appendix also has an account of the Fourth of July celebration in South Carolina,

(*a*) MASON'S DISUNION LETTER TO THE BROOKS FESTIVAL.
From The Charleston Mercury, Oct. 9, 1856.

SELMA, Frederick Co., Va., 20th September, 1856.

GENTLEMEN: I have had the honour to receive your letter of the 13th inst., inviting me, on behalf of the constituents of Col. Preston S. Brooks, to a dinner to be given to him by them, on the 3d of October next, in "*testimony of their complete endorsement of his Congressional course.*"

It has been my good fortune to have enjoyed the acquaintance of your *able and justly honoured* representative, on terms both of social and political intercourse, from his entrance to the House of Representatives; and *I know of none whose public career I hold more worthy the full and cordial approbation* of his constituents than his.

He has shown himself alike able and prompt to sustain the rights and the interests of his constituents in debate and by vote; OR TO VINDICATE IN A DIFFERENT MODE, and under circumstances of painful duty, the honour of his friend. *I would gladly, therefore, unite with you, were it in my power, in the testimonial proposed by his generous constituents;* but regret that the distance which separates us, and my engagements at home, must forbid it.

Perhaps it may not be unacceptable, in closing this letter, to say a few words to my fellow citizens of Edgefield District, whom you represent, on the condition of the country.

None can mistake, or in the South can remain insensible to the times that are upon us.

The issue (until now averted) between a numerical majority on the one side, and sworn faith to a written compact on the other, is about to be tried. The Southern States represent the minority, both in States and in people, on this issue. Not their property alone, but their honour and safety are at stake in the result; for I look on the pending election of a President interesting chiefly to the South, as it will be a type of opinion and purpose at the North. Reason and argument are exhausted—we have done whatever lay with us to bring the majority back within the pale of constitutional power; and can now only await the popular vote.

Should it be found to stand by, and uphold the Constitution, then we should once more look forward with confidence and hope to the continuance of a Union established in mutual and patriotic sacrifices, and having its sanction in fraternal faith.

But in reverse of all this, should a dominant sectional vote be directed to bring into power those pledged in advance to break down the barriers interposed by the compact of federation for the security of one section against the other, then, in my calmest judgment, but one course remains for the South: *immediate, absolute and eternal separation.*

Better, far better, to stand toward the Northern States as we stand to the rest of the world—"Enemies in war, in peace friends"—than to remain halting under a common Government, enemies under the guise of peace, friends at war.

Again regretting, gentlemen, that I cannot be with you,

I am, with great respect, J. M. MASON.

SLAVERY IN THE METHODIST CHURCH.

[The *Northern Independent*, in a notice of the Rev. Mr. Long's "Pictures of Slavery," uses the following language.]

METHODISTS in the slave States are slave-growers. They raise slaves for their own use and the use of their children, if not for the public market. These slaves are property, and, as property, add to the dignity and wealth of their owners. It is this precious privilege of slave-breeding that the pro-slavery members of the last General Conference were so exceedingly afraid to touch unconstitutionally. These border Methodists and their clerical defenders would not endure curtailment at this point. They could not be denied the right to raise slaves. Slave-growing is a main business in the slave States, and the Churches there would be proscribed if they should repudiate the practice. It would cut off one of the principal sources of wealth. It is this right of unlimited slave-growing which Dr. Stevens contends is fully covered by the Constitution of the Methodist Episcopal Church. According to this high authority, it is anti-Methodistic to buy a slave, but entirely Methodistic to raise any number of them.

What will those say now who affirm that we are all anti-slavery, and that there are no pro-slavery ministers or members in our Church? Some of our brethren will recollect with what brazen-faced assurance this false and groundless statement was made, again and again, at the last General Conference. But it was as clear then to our mind as it ever had been, or is now, that we have among us a vast number of the most shameless and wicked slaveholders in the world, Methodist slave-breeders. According to the testimony of Mr. Long, our people in the slave States hold slaves for gain, and breed slaves for gain, the same as do the vilest slaveholders in the South. This undoubtedly is a true witness.

It is such slaveholders that the pro-slavery majority of the last General Conference upheld; it was against this description of saints that said majority were asked to enact a slightly prohibitory statute, and would not do it. It was to spare these slave-breeding Methodists that the majority, at the expense of decency, crushed the pioneer anti-slavery paper of the Church.

IS A NEGRO A CITIZEN?

THE CASE OF MITCHELL, THE COLOURED MAN—PLEA OF NON-CITIZENSHIP OVERRULED BY JUDGE M'LEAN.

From The Chicago Press, July 15.

THIS was an action of trespass brought by the plaintiff, James C. Mitchell, a coloured man, a citizen of Illinois, in 1854, against the defendant, Charles Lamar, a citizen of Wisconsin, on a charge of assault and battery, which disabled the plaintiff from prosecuting his ordinary business for months, and permanently impaired the sight of one of his eyes. The defendant pleaded to the jurisdiction of the Court, and averred that the plaintiff was a person of colour, to wit, a negro. To this plea the plaintiff demurred.

In giving the opinion, Judge McLean observed that as the leading counsel in the defence admits that this case is not ruled by the Dred Scott case, it will be unnecessary to refer to the latter.

There is no pretence that the plaintiff was ever a slave, or that he descended from a slave ancestry. No such averment is made in the plea, and the Court can presume nothing in a plea to the jurisdiction. The objection to the jurisdiction must be clearly stated, and it must be of such a character, if true, as to show there is no jurisdiction.

That the plaintiff is a coloured man, to wit, a negro, are the substantial words of the averment in the plea. It is not denied that his domicil is in Illinois.

It is known that in several of the New England States negroes are citizens in the broadest sense of the term, having the right of suffrage. In Vermont, in regard to the rights of citizenship, there never was any discrimination as to colour.

In a State where slavery does not exist, every individual, without regard to colour, is presumed to be free; but where colour is a badge of slavery, the presumption is otherwise.

It has never been decided that to enable an individual to sue, in the Federal Courts, he must be an elector. Females have a right to sue in this Court, though they are not entitled to vote. A corporation has a right to sue without regard to the citizenship of its stockholders. It may sue as a citizen of the State where its corporate powers are exercised.

The Constitution and the act of Congress of 1789 give jurisdiction to the Federal Courts between citizens of different States. In the sense here used the term citizen may well be held to mean a free man, who has a permanent domicil in a State, being subject to its laws in acquiring and holding property, in the payment of taxes, and in the distribution of his estate among creditors, or to his heirs on his decease. Such a man is a citizen, so as to enable him to sue, as I think, in the Federal Courts. The objection has never been made, so far as I know or believe, to his right to sue in this Court, that he is not entitled to vote.

The provision of the Constitution of the United States, which declares "The citizens of each State shall be entitled to all the privileges and immunities of citizens of the several States," contemplates an investure of political rights, which are in no respect necessary to enable a person to sue in Federal Courts.

This is a very short sketch of the opinion delivered, which was not written at length. The Judge declined giving us a copy for publication.

The demurrer was sustained, which held the plea insufficient.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, JULY 25, 1857.

THE TWENTY-FOURTH

NATIONAL ANTI-SLAVERY BAZAAR.

THE undersigned again call on all interested in their cause—the cause of Freedom, so deeply important, not only to the three millions of American slaves, but to the American nation and to entire humanity—for immediate aid, by contributions of money and materials, and by purchase at the next Bazaar; to be opened in Boston,

ON THE 17TH OF DECEMBER.

Contributions of money at the present time will enable members of the Committee now in Europe to add to the attractions of the exhibition, still further, and, in consequence, to increase the funds, which are to be expended, as heretofore, by the American Anti-Slavery Society, in awakening the whole country, through its newspapers, books and various agencies, to the necessity of extinguishing slavery.

Our principle is too well known to need more than a mere statement. It is, immediate, unconditional emancipation, without expatriation, and by peaceful means. From a growing conviction of the justice and necessity of this work, for the good and honour of all concerned, every measure possible to be taken will inevitably spring without delay. *Our* funds, therefore, will be devoted to the primary work of arousing and engaging the public mind; which, as fast as it awakens, never fails to find a way to work its will—through Church action, by agitation and withdrawal—by State action, through the customary political channels, or by the profounder policy of creating others—by legislative and judicial changes—by individual efforts in the manumission of slaves and the protection of fugitives—by economical measures prompted by the greater advantages of free labour—by humane feelings creating a preference for its products.

What we ask of the citizens around us, just awakening to some one or other of the manifold aspects of this great question, is, to enable us to continue the use of the means that have proved so efficacious in their own case, and to sustain the primary cause of whatever Anti-Slavery effects they observe and desire to promote.

Let those who labour for an Anti-Slavery National and State administration, furnish voters with the only sufficient motive to any Anti-Slavery effort, by working with us, so to excite the love of liberty, that every man shall take the risk of trampling down slavery wherever it meets him.

Let them that pity the hunted fugitive, who sees in every Northern man a betrayer, bound to that base function by the great organic law of his country, take the means most effectual to turn the betrayer into the protector, by helping us everywhere to awaken a stronger sentiment than compassion for the millions who cannot fly: of whose case it was too truly said by a New England poet of the earlier time, before schoolbooks were expurgated by slavery—

"Their wrongs compassion cannot speak."

Let all take warning to co-operate with us, from those earlier days when slavery, instead of dying out, as was prophesied, began to grow stronger, because there was then no such fountain head of moral power as we commend to the attention of the whole land to-day.

We do not make this appeal in a sectional spirit as Northern-born, interfering with matters that do not concern us. We make it in grateful acknowledgment of the benefits we have received from the anti-slavery cause, desiring to communicate them to others. We have all been connected personally with the system of slavery. One has known the evil power of its money temptations; another has felt its political despotism; another its perverting social influence; another its corrupting ecclesiastical bondage; another yet has been identified by Southern birth and education with the slaveholders, and sustained the legal relation of ownership to the slave; while not unfrequently among our most efficient members have been the wives of slaves, driven from us by the operation of laws from which we cannot protect them, and which make us liable to ruinous fine and crushing imprisonment, as they have done our associates erewhile. But we all, with one accord, testify to the truth of the anti-slavery principles, and entreat the aid of all whom this appeal reaches, to deliver the country from such a despotism, by their promulgation.

☞ "THE LIBERTY BELL" will be published as usual; and we entreat all our friends who have heretofore aided us by literary or pecuniary contributions, to let us hear from them once again, *as speedily as possible.*

☞ Our friends in Europe will not fail to take notice that the Bazaar is to open *a week earlier than usual.*

Contributions may be addressed to MRS. CHAPMAN, 21 Cornhill, Boston, or to the other members of the Committee at their respective homes.

Maria Weston Chapman,	Mary Gray Chapman,
Mary May,	Elizabeth Gay,
Abby Kelley Foster,	Henrietta Sargent,
Louisa Loring,	Sarah Russell May,
Eliza Lee Follen,	Caroline Weston,
Anne Warren Weston,	Susan C. Cabot,
Ann Greene Phillips,	Mary H. Jackson,
Sarah Shaw Russell,	Sarah Blake Shaw,
Frances Mary Robbins,	Lydia D. Parker,
Helen E. Garrison,	Eliza F. Eddy,
Ann Rebecca Bramhall,	Evelina A. S. Smith,
Sarah H. Southwick,	Elizabeth Von Arnim,
Mary Willey,	Augusta King,
Abby Francis,	Eliza H. Apthorp,
Anna Shaw Greene,	Justine de Peyster Hovey,
	Mattie Griffiths.

THE UNIVERSALIST CHURCH—ITS PRESS.

THE relation which this growing body of Christians holds to the great question of the day differs not greatly from that held by the Congregationalists. As large a portion of the Universalist denomination probably is imbued with anti-slavery sentiments as of any other. Nevertheless the mighty power of slavery still sways and governs an influential if not a large number of its adherents. Take, for example, its Press. The *Trumpet*, published in Boston, is the oldest paper in the denomination. Its editor holds some sort of anti-slavery opinions, we believe, but he dare not express them in his paper, and consequently pursues a timid, time-serving course, wholly unworthy the respect or countenance of any true friend of Humanity.

The *Ambassador*, published at Auburn in this State, is the next in age, it being the successor of the old *Magazine and Advocate* and *Christian Messenger*. It has much the largest circulation of any of the dozen papers in the denomination. While it is far more free and manly in its course than the *Trumpet*, it fails to take a stand demanded, we believe, by a large majority of its readers. It does not, it is true, like some other papers, fail to publish the annual resolutions against slavery adopted by associations and conventions of the denomination; and occasionally it has a good editorial denunciation of slavery and the acts of the Slave Power. It, however, to some extent, sacrifices its independence to retain the favour of a few scores or hundreds of pro-slavery subscribers.

The *Christian Freeman* of Boston was started as the especial friend of freedom, but the character it sustains in this respect is about equal to that of the *Ambassador*. It is by no means as true or as able as it should be, its friends being judges; and so weak is its anti-slavery that it has passed the most fulsome eulogiums upon that inveterately pro-slavery clergyman, the Rev. Theodore Clapp, late of New Orleans, who was once guilty of the blasphemy of pronouncing "God a dealer in slaves!"

The *Gospel Banner*, Augusta, Maine, comes nearer to the wants and sentiments of the freedom-loving portion of the denomination than any paper in it. It being removed so much farther from the seat of the Slave Power than its contemporaries, it feels so much the less of its influence. The same is true of the Vermont paper published by Eli Ballou and called the *Christian Repository*.

The *New Covenant*, printed at Chicago, and the *Herald*, at Indianapolis, are below the standard of the three last named—the *Herald* having for its chief editor a pro-slavery D.D. But the paper around which slavery has most securely bound its fetters is the *Star in the West*, at Cincinnati. This journal is content, in its humiliation, to drive away thousands of anti-slavery subscribers in Northern Ohio and the vicinity that it may secure hundreds in Kentucky, North Carolina, Tennessee, &c. A more abject sheet scarcely exists in any denomination. It guards its columns with Argus eyes against the introduction of the mildest anti-slavery article; and when one does escape its vigilance, down comes the editor on his knees in apology for the unintentional offence. It is a striking illustration of the fascinating powers of slavery, that this paper should pursue such a mean policy in the face of its own interests and instincts, for its editors have been Northern men, educated under better influences. Its present editor formerly resided in Maine, and more recently in Brooklyn, N. Y. He may redeem the character of the paper yet. There are one or two sickly sheets in the slave States, professing to be Universalist, but we believe they are disowned by the respectable men of the North. They are about on a par with the Hard Shell Baptist organs, vulgar and blasphemous.

The lack of an outspoken antislavery journal in the denomination has driven large numbers of Universalists to take *The Independent*, especially in Ohio and the Western States. The circulation of Universalist papers in the aggregate has not increased with the growth of the denomination, simply because they have continued to discuss exploded musty theological dogmas, to the exclusion of the *live* questions of the day.

The Massachusetts State Convention of Universalists recently adopted a resolution of "no fellowship with slaveholders," and this is the sentiment of the masses of the denomination to a much greater extent that its editors have yet discovered. Until some of them occupy a higher ground than their papers have yet taken, the anti-slavery Universalists will continue to seek other journals, even if their notions of theology are not so well suited.

THREATENED WAR IN KANSAS.

GOV. WALKER, having signally failed in his efforts to *persuade* the Free State party in Kansas to relinquish their organization and submit to the Border Ruffian code, and smarting under the denunciations of the Southern press, now threatens to subdue them by force. Seeing clearly that the Free State men, unless they can be coaxed or driven from their position, must inevitably defeat the effort to organize Kansas as a State under the authority of the bogus Convention, and finally succeed in imparting vitality to the Topeka Constitution, he has determined upon the bold measure of threatening to make war upon them as traitors. The people of Lawrence, being destitute of a local government, lately adopted a municipal charter, under which, on the 13th instant, they proceeded to elect a Mayor and other city officers. Of course they contemplated no resistance to the laws of Congress, but meant simply to exercise their inherent sovereignty in conformity with well established precedents, in governing themselves. A copy of the charter being sent to the Governor, he seizes upon it as a pretext for marching (on the 17th inst.) seven companies of U. S. Dragoons to Lawrence and issuing a proclamation, which will be found in another place, threatening the people of that city and the Free State party generally with utter extermination as traitors and rebels if they shall dare to proceed in the organization of a municipal government. The newly elected officers, at last accounts, had not been sworn, and it remains to be seen what course they will pursue. Gov. Walker would like, no doubt, to provoke the people to do something which would afford him a pretext for violence, but the despatches assure us of their determination to pay no attention to him and not to negotiate with him. They will not offer any opposition to the Federal troops unless they fire on them or commit some other outrage, when civil war will at once be declared. We confess we do not see how the Governor is to find the coveted occasion for commencing the fight, if the people of Lawrence abide by their resolution to be peaceable.

The Free State party has just completed a census of the Territory, by which it appears that the whole number of voters therein is more than 20,000. A Convention of the party, lately held at Topeka, was very large and enthusiastic. A strong position was taken in favour of the Topeka Constitution. It was determined that Congress must and should admit Kansas under it. State officers were nominated, the old incumbents being renominated. It is determined to submit the Topeka Constitution in August to the people. Gen. Lane has been authorized to organize the people thoroughly, so that they may be prepared to defend the ballot-boxes at the Territorial election in October. Marcus J. Parrot was nominated as Representative to Congress.

WAS DR. ROSS BORN A SLAVE?

That he was has been confidently and unqualifiedly affirmed; but here is a letter which *seems* to contradict the statement so frequently made and so generally believed.

KNOXVILLE, E. Tenn., July 6th, 1857.

To the Editors of The Vermont Chronicle.

DEAR SIRS: I see in a recent number of your paper (June 16th, perhaps), that you publish certain statements about Dr. Ross and his family, and since then I have observed similar statements copied into other newspapers.

Now, what I wish to say is, that these stories about Dr. Ross and family are gross perversions of the truth. I have reason to *know* that the facts of his parentage are briefly these:

That his father, a man of great wealth in Virginia, when a young man, paid the passage of a beautiful Portuguese girl, on her landing in America—that he became attached to her on account of her beauty and intelligence, and was married to her—and she was the mother of all his children.

Such a union of course excited prejudices, at that day, in Virginia. And many, and gross, perversions of the truth were circulated, and have been handed down, by tradition, now for about an hundred years, for Dr. Ross is sixty years of age, and was the youngest of twelve children.

But

POLITICS.

During the first week in August the annual elections will take place in six of the States, as follows:

Alabama	August 3,	Texas	August 3,
Kentucky	" 3,	North Carolina	" 3,
Missouri	" 3,	Tennessee	" 6.

Alabama is to choose State officers and seven members of Congress; Texas, State officers and two members of Congress; Tennessee, a Governor and ten members; Kentucky, a State Treasurer and ten members; North Carolina, eight members; and Missouri, a Governor, to fill the vacancy occasioned by the resignation of Trusten Polk, who was elected to the United States Senate, and a member of Congress in the Third District, in place of James S. Green, who was elected to the vacant seat of Missouri in the U. S. Senate.

The following letter, which we copy from the *Kentucky News*, exhibits commendable pluck. The writer is manifestly endowed with a back-bone.

COVINGTON, Ky., July 15, 1857.

MR. EDITOR: An article appeared in the *Gazette* and *Commercial* of Cincinnati, stating that I had declined to run as a Republican candidate for the State Senate. I shall run the race through as my friends desire, if my pathway is paved with revolvers and bowie knives. Threats from slavery propagandists and mobocrats shall not intimidate me. I am a free man, have lived twelve years in the District, and of Briton blood, and my right of free speech no man has a right to question.

Yours, truly, CHARLES G. H. PAYNE.

Some of the Republican papers of Ohio, having proposed to nominate Elisha Whittlesey as their candidate for an important office, on the ground of "availability," the *Anti-Slavery Bugle* thus rebukes them for their want of principle and reminds them of the antecedents of the man whom they are so eager to endorse by their votes:

"Mr. Whittlesey is an old politician. He has so successfully trimmed to successive popular breezes as to retain office 'lo! these many years'—we can't tell how many. He was an inveterate pro-slavery Whig while Whiggery lived, and when it died he was found so true to the Slave Power that it retained him in office at Washington during Pierce's whole reign. At the last Presidential election he manifested his loyalty to despotism by voting for Fillmore; which by the way our Salem *Republican* thinks should not be brought up against him as a candidate, since he did it '*silently*.' But in years past he has not been silent in his efforts to suppress free speech and to crush out anti-slavery principles in the North. Many respectable citizens of Trumbull, Mahoning and Columbiana Counties have occasion to remember his unprincipled defence (whether volunteered or paid for, we cannot say) of the Berlin Mobocrats in 1836. They remember how, under his personal influence, aided by that of Judge Newton, Mob Law ruled in Ellsworth for two days, how his own worthy neighbours of Canfield were driven off by a drunken mob in daylight, and other outrages perpetrated, and finally the mobocrats discharged in the face of the most positive evidence of guilt of a most aggravated character. And for the twenty-one years since, his heart has been so unmistakably true to the same cause that slaveholding Whigs and Democrats have delighted to honour him and purchase his services. This is the man that without repentance or reform many in the Republican party proposed to elevate to office. Do we judge them too severely when we say that this proves them destitute of anti-slavery principles? If it does not prove this, it proves them in need of a guardian, for nobody believes that Elisha Whittlesey has any more anti-slavery purposes or sympaties now than when he brought the whole of his personal and political popularity to defend and justify men who sought to put down free speech by such legitimate means as tar and feathers. We have good Democratic testimony that he has not changed."

The proposition of Col. Forney to establish a new Democratic paper in Philadelphia has made no little stir in the party already, and bids fair, in the end, to open up a political quarrel of the bitterest kind. The *Pennsylvanian* denounces the movement as factious, as well as ungrateful to the President and the party. Forney, it seems, after his failure to get elected as U. S. Senator, set up a claim, first to a place in the Cabinet, and then to the editorship of the Washington *Union*, both which places were denied to him by Mr. Buchanan. "He was to be provided for," says the *Pennsylvanian*, "in some other way. Yes, but how? The Collectorship, the Naval Office, the Navy Agency, the Consulate to Liverpool, all passed in review, and none passed inspection. Money and not power was sought, but nothing was rich enough to satisfy Col. Forney's ambition, nothing lucrative enough to reward him for his services to Mr. Buchanan and the party. After some weeks delay, an understanding was had between Mr. Forney and his real friends that the Consulate at Liverpool should be made to him worth $25,000 per annum (not $15,000, as we erroneously stated in our previous article), or, in other words, $100,000 for the four years of Mr. Buchanan's administration, and that $10,000 should be paid to him at once in cash. It is proper to say that this proposition came in a business shape from Col. Forney's friends, who, anxious to serve him, were also anxious to relieve the President from his embarrassment in the case. The only return to be made for this salary in addition to the emoluments of the consulate was the discharge of the duty of foreign correspondent for one or two newspapers." But Col. Forney was sulky, and demanded a higher compensation, failing to get which he now seeks to revenge his wrongs in starting a new journal. A correspondent of the *New York Herald* says his movements are pregnant with mischief to the party, and that "thus there is a very fair prospect that henceforward Cameron and the Black Republicans will rule the roast in Pennsylvania for some years to come."

The Slave Democracy of Minnesota, finding that the Republicans had elected a majority of the delegates to the Convention for framing a Constitution for the Territory, appear to have set themselves to the task of disorganizing the Convention and thus defeating the puposes for which it was called. The Convention is composed of 102 members, of whom, according to the official returns, 59 are Republicans and 43 Democrats. It is admitted, however, that four of the Republican delegates obtained their certificates upon a technicality which the certifying officer felt himself compelled, by the terms of the law, to regard, but which the Convention itself ought to set aside, giving the seats to their Democratic opponents. This, however, would leave the Democrats still in a minority. Forseeing this, they procured the election of nine delegates (half-breed Indians) from the Pembina District, lying beyond the limits of the proposed State, and determined, by giving them seats, to get control of the Convention. The time appointed for the meeting of the Convention was Monday, July 13. A correspondent of *The Tribune*, writing from St. Paul on that day, shows us what was done by the respective parties. The Democratic delegates had formed a plan to assemble secretly on Sunday night, and when the hour of twelve should arrive, organize the Convention by the appointment of Border Ruffian officers, admit the half-breed bogus delegates from Pembina and the four Democratic delegates contesting the seats of Republicans, and thus secure to themselves the full control of the Convention. To make the thing sure, they sent a secret circular to the Democratic delegates, urging them to be on hand three days before the time fixed by law for the Convention to assemble. The Republicans, however, being on their guard, assembled in the legislative hall before 12 o'clock, Sunday night, and kept possession until the next day at 11 o'clock. A few minutes before the latter hour, the Democratic delegates, supposing the Republicans were off their guard, rushed into the hall. Then ensued a lively scene. L. C. Chase, Buchanan's Secretary of the Territory, sprang into the Speaker's chair, and commenced calling the house to order. At this, the Hon. J. W. North of Northfield (formerly of Syracuse, New York), a member of the Convention, and holding in his hand a written request, signed by 53 delegates holding certificates of election in due form (a *quorum* of the whole Convention), that he should call the Convention to order at once, did so, nominated the Hon. T. J. Galbraith for temporary Chairman, who was duly elected, and so declared. After this, and before Mr. Galbraith took the chair, ex-Governor Gorman, from the aisle, amid all sorts of hooting, yelling, and shouting from his political associates, by way of encouragement, moved in stentorian tones that the Convention adjourn till to-morrow at 12 o'clock. Mr. Chase put the vote and declared it carried, though the "Noes" completely drowned the "Ayes," and thereupon the Democrats, with Governor Gorman at their head, amid more "noise and confusion" than poor old General Cass ever saw, left the hall. Quiet being restored, the Republican delegates went on to perfect a temporary organization, and made a list of members elect. Fifty-six (56) members presented credentials in due form, and were sworn in by P. P. Furber, Esq., a Justice of the Peace, it having been given out by Judge Nelson's friends that he would not perform that duty for a Republican Convention. This is a majority of the whole Convention, even were the *Pembina* members admitted; for there are 102 members without them, and they would make but 108. The Republicans remained in the hall night and day, to prevent the Border Ruffian faction from getting possession, and the latter, at last accounts, were holding their meetings in the Senate chamber, where they had organized under the claim that they are the legitimate Constitutional Convention. Their conduct appears to confirm a rumour which was in circulation beforehand, to wit: that these true exponents of the Democratic faith had determined that, as a Democratic Convention was an impossibility, there should be no Convention at all; and as Minnesota had betrayed most unmistakable symptoms of a strong proclivity to become a *Republican* State, it was far preferable to continue her Territorial infancy till the glory of a Democratic era should brighten up her political horizon, this desirable event being expected in the course of a few months, in consequence of the importation of several thousand labourers, every one of whom would, of course, be in for whiskey and immortal Democracy.

PERSONAL.

Prof. Hedrick, whose preferences for Col. Fremont during the late Presidential canvass led to the sudden dissolution of his connection with the University of North Carolina, has taken up his residence in this city and opened an office as an analytical and consulting chemist.

Horace Greeley, with his family, is going to Europe. The *Providence Journal*, after mentioning the fact, adds:

"We had intended to say that we hoped he would not get into the Clichy again; but when we remember how little annoyance it was to him, and how much amusement his capital account of it gave to his friends, we rather prefer that they should clap him in once more. It is not to be denied that there are pleasanter places in Paris, but, while Mr. Greeley does not half appreciate the most of them, he can get more out of the Clichy than any other man that we know of."

Prof. Mitchell, of the University of North Carolina, being engaged in exploring the region about the Black Mountains, started alone from the Mountain House, intending to cross the moutains to Caney river. He did not arrive there, and, search having been made for him, his body was found in the Cat-tail fork of the river. It is supposed that he was walking on the edge of a precipice, when his foot slipped and he fell to the earth, forty feet below.

The London correspondent of the Boston *Traveller*, under date of July 3d, says:

"You will be glad to hear that Mr. Sumner still continues to improve, and that, though overwhelmed with invitations from his many friends, he indulges in the pleasures of London life with the greatest caution. On Wednesday he dined, by invitation, with the Benchers of the Inner Temple—the first time such an invitation was ever extended to a stranger—and where he was, of course, compelled to make a short speech. As it was a strictly private dinner, no report of what he said can be given; but those who heard the speech say that it was principally a reminiscence of the eminent lawyers he had known when here before—remarkable for beauty of language and nice discrimination of character, but showing great reserved power; in other words, that he still feared the effect of too much excitement of the brain; this, I know, it is his great desire to avoid, and, should he succeed in doing so, I see no reason why next December should not see him as strong, both in mind and body, as he was before the day when

> "'I, and you, and all of us fell down,
> Whilst bloody treason flourished over us.'"

THE New York correspondent of the Boston *Traveller*, upon one of whose letters to that paper we commented, a week or two ago, alludes to that article in the following terms. Here is certainly a clear case of an agreement to differ; and if all Republicans would meet our examination of their principles and purposes in this spirit, and grant, with such candour, that we have a right to think and act as our conscience and judgment dictate on this great question, our agreement to differ would be next thing to a cordial cooperation. We cordially and heartily reciprocate the good feeling manifested by such Republicans as "Gregory," and fervently hope that one who sees our "theory" so clearly will soon come to believe in it:

"When I wrote you about the Abolitionists two or three weeks since, I meant mainly to say that, in this world, when a man hits another, he must not be surprised if he is hit back again. THE STANDARD, to which I referred in the course of my letter, has replied to it so courteously and candidly that it only strengthens me in my resolution not to quarrel with those with whom, upon the whole, I agree so cordially. Of course 'it isn't of the slightest consequence' whether I do or do not, so far as they are concerned. But I have observed that there is always one person in whom everybody is profoundly interested—and that is, himself.

"THE STANDARD is not quite willing to take the Republican views from me, and certainly I have no right to speak for the party. But as I believe that, at the present moment, and with the present public questions, the policy of the Republican party will probably accomplish the most, and the most speedily, for what I believe to be the true American idea, I act with that party, believing it is better to do only a little good rather than none at all. Of course, other men think they *are* doing a great deal of good by declining to take any political action at all. Now, I may quarrel with a great many people, but certainly not with them. Their theory is that they feed the fire, and that the rest control the ship when it is already moving by means of the fire. But I remember an old fable of a quarrel among the membera."

H. F. DOUGLASS, one of the editors of the *Provincial* (C. W.) *Freeman*, has been lecturing, of late, in Delaware County, Pa. In the Chester *Republican* we find the following notice of his labours in that place:

"Notwithstanding the extreme heat of the weather, the Hall was well filled with both sexes, who gave close and attentive audience from the commencement to the close of his remarks. The speaker pointed out the evils of slavery, showed their effects upon the people of the North, whom he censured more for its continuance and support than those of the South, and denounced, in the most earnest language, that extensive class among us, called doughfaces, on whom, more than any others, the slaveholders rely for aid to support the institution. We have never heard more truthful and earnest language than that which fell from the speaker's lips, when recounting the wrongs, inflicted on his race. He was bold, eloquent, manly and defiant in his language, and demonstrated clearly every point of his subject. He came among us, he said, to make converts to the cause of freedom; and it he spoke warmly of slavery, it was because he felt warmly upon a subject that had robbed him of his manhood, had sought to degrade him, and had reduced him to the condition of a chattel. He had been born a slave in Virginia, the mother of Commonwealths and statesmen—a State which gave birth to the Father of his Country, and was the home of the Father of Democracy, the author of the Declaration of Independence, which proclaimed life, liberty and the pursuit of happiness the inalienable rights of man—yet were a citizen to go there, or to any other slave State, and exercise the liberty of speech, proclaim the truths he now did here, he would find himself dangling to the nearest tree. For more than an hour the speaker continued to deal his blows with powerful effect upon the institution of slavery and those who uphold it, illustrating with appropriate anecdotes many of the strong points of his argument, in a manner which carried conviction to his hearers."

ERRATA.—In the last sentence of the second paragraph of our article (last week) entitled, "Corroboration," for "indiscretion" read indirection—and for "*ambiguous*" read *unambiguous*. The corrected sentence will read—

"it (*The Independent*) vindicated the characters of the gentlemen constituting the Investigating and Publishing Committees, assuming both to be not only Christian brethren, but men of honour, incapable of deceit or indirection, and undoubtedly meaning, the first to require, and the second to publish, the class of tracts above specified; and its confidence was such, both in the *unambiguous* character of the Report, and the *honourable* character of the Publishing Committee, that it repeatedly expressed the opinion that the acceptance of office by the latter, under the new resolutions, was a pledge on their part to publish just such tracts in regard to slavery as it (*The Independent*) had declared to be unmistakably intended and enjoined."

MEETING IN BEHALF OF THE INDIANS.—On the evening of the 17th inst., a few friends, whose sympathy for the Indian tribes had been awakened by the revelations made in Mr. Beeson's late work, assembled for private consultation as to the measures best calculated to afford relief to these outraged children of the forest. After hearing Mr. Beeson, who was luckily present, it was thought best to refer the whole matter to a Committee of Thirteen. This was accordingly done, with instructions. Their instructions authorize the drawing up of a plan of operations on a national and non-sectarian, as well as non-political basis, to be embraced in a circular calling a public meeting at some future day for its consideration. In this way it is hoped to secure the cooperation of sufficient numbers to form a "National Association for the Protection and Improvement of the Indians," with the view to prompt action on a scale commensurate with the urgent necessity of the case. We shall await this further action with no ordinary interest.

THE CUMBERLAND PRESBYTERIAN CHURCH, an inveterately pro-slavery body, existing chiefly in Western and South-western portions of the country, is likely, at last, to feel the effects of the anti-slavery agitation. A Convention of its ministers and members, and others, was held at Mechanicsville, Vanderburg Co., Indiana, on the 5th of June, when a Society was formed under the name of "Evangelical Association of Southern Indiana," whose objects are thus defined:

"The special object of this Association will be to develope the true spirit of Christianity, by practising and sustaining the law of love in all human relations, and by protesting against all sin; hence, this Association will bear a firm testimony against slavery, polygamy, intemperance, profanity, Sabbath-breaking, &c., &c.; consequently will withhold its fellowship from slaveholders, &c., and from those *ministers, Churches, and ecclesiastical bodies which practice and endorse slaveholding*," &c.

THE CATHOLIC CHURCH AND SLAVERY.

To the Editors of The National Anti-Slavery Standard.

THE action of the Catholic Church on Slavery as practised in Europe during the dark ages has been eminently honourable. However arrogant it may have been to the haughty, it was kind to the lowly. It bore then, what it bears now, the ear-mark of Christianity—and was the religion of the poor. Witness the following extracts from the History of England, which ought to put Protestant American Churches to the blush. We are not Catholic in faith, but confess we prefer the teachings of Wulfstan and Gregory of the ninth century, on the subject of slavery, to that of Adams and Spring of the nineteenth.

It is supposed that slavery existed in Britain prior to the first Roman invasion. Strabo informs us that British slaves were an article of export in his time, and also that they were then numerous in Rome. Gregory the Great, on seeing some beautiful Saxon slaves exposed for sale in Rome, is said to have remarked, on being told they were Angli or English—"Non Angli, sed Angeli, si forens esse Christianos." Johnston's Canons inform us that several laws were made at this time by the Church in order to prevent the sale of Christian slaves to the Moors of Spain and Africa, and also to the unbelieving Jews. This was the first amelioration undertaken by the Catholic Church.

In the eleventh century, William of Malmesbury informs us that "Wulfstan," Bishop of Worcester, afterwards Archbishop of Canterbury, "cured the people of Bristol of a most odious and inveterate custom, which they derived from their ancestors, of buying men and women in all parts of England and exporting them to Ireland for the sake of gain." The historian further adds that Wulfstan, knowing the obstinacy of these people, sometimes stayed two months amongst them, preaching every Lord's day, by which, in process of time, he made so great an impression on their minds that they abandoned that wicked trade, and set an example to the rest of England to do the same.

Robert Henry, a Scotch minister, in his History of England, informs us that the introduction of Catholic Christianity contributed not a little to alleviate the weight of servitude and *diminish the number of slaves*. By the canons of the Church, which were, in those times, incorporated with the laws of the land, and of the same authority, Christians were commanded to allow their slaves certain portions of time to work for their own benefit, by which they acquired property. The bishops had authority to regulate the quantity of work to be done by slaves, and to take care that no man used his slave harshly, but as a fellow-Christian. The bishops and clergy recommended the manumission of slaves as a most charitable and meritorious action. The tenth canon of the Great Council held at Ceale Hythe commands that the slaves of a bishop shall be freed at his death, and also that, on such occasion, all other abbots and bishops in England shall free three slaves and give each of them three shillings.

But the sixteenth and last of the Constitutions of Clarendon (which were enacted to curtail the power of the clergy) shows eminently what had been the Christian action of the Church on the subject of slavery. It is as follows: The sons of "villains," i. e. "slaves," shall not be ordained without the consent of their masters. Alas! alas! who can help comparing what must have been the previous action of the ancient Church to require such a law as this with the action of the Episcopal Church of this city, in full convocation, who kept a coloured ordained brother waiting for years at their gate.

But Catholics, and Catholic Irishmen especially, should remember the crowning glory of that Abolitionist Church, in the council held at Armagh, A.D. 1171. This was held by the whole clergy of Ireland, which, having deliberated long concerning the cause of the calamities with which they were threatened by the invasion of the English, at length agreed that this great judgment had been inflicted upon them by the displeasure of God, for the sins of the people, particularly for their having bought so great a number of English slaves from merchants, robbers and pirates, and for detaining them still in bondage. To appease, therefore, the Divine displeasure which had been excited against them on that account, they decred "that *all the English slaves in the whole island of Ireland* should be emancipated and restored to their former liberty."

In conclusion, we would exhort the various sects of Protestants, whose annual melancholy antics on this subject would bring any religion into disgrace, and which is fast converting unthinking men (who study Christianity from the acts of its professors rather than the teachings of its Founder) into infidels, to study this chapter of the history of the Catholic Church. And we entreat those who still profess to follow the ancient faith to keep close, in the matter of slavery, to the teachings of the fathers, and not lend their aid in building up a system which it is the proudest monument of their faith to have overthrown throughout Europe. H.

BEREAVEMENT.—We are pained to learn, by a private note just received from our highly esteemed friend, the Rev. N. R. JOHNSTON, of Topsham, Vt., that he has been visited with a sore bereavement in the sudden death of his wife, in consequence of which he will be unable to enter, as promptly as he expected to do, upon the discharge of his duties as an Agent of the American Anti-Slavery Society.

LITTELL'S LIVING AGE.—The following is the table of contents of No. 687. The Life and Works of Ben Jonson; The Sycamores, by J. G. Whittier; A Leap in the Dark; Hendrik Conscience; The Sense of Pre-Existence; The Interpreter—Chapter 21; My Ghosts; Mrs. Freer's Elizabeth de Valois; Washington and Hamilton; By the Bedroom Fire; Poetry; Short Articles.

"THE DEAD SECRET."—We shall do some of our readers a favour by informing them that the story, of which this is the title, and which was lately published in our columns, has been issued in pamphlet form by Miller and Curtis, American publishers of *Household Words*, 321 Broadway. Price 50 cents.

Summary.

WATCHWORD CHANGED.—The KNOW-Nothing watchword, the eaves-droppers say, *Wax*, to ask in a whisper, "Have you seen *Sam to-day?*" But since the election, they've changed it, we hear, And the brethren now ask, "Have you seen *Sam this year?*"

WHIPPING WHITE MEN.—A white man was convicted at Petersburg, Va., last week, of the larceny of a hog, and sentenced to be imprisoned thirty-one days, and to receive twenty lashes. The *Express* says he took his twenty lashes like a man, without a flinch, though the blood followed the stripe.

WEALTHY COLOURED PEOPLE.—The New Orleans *Crescent* says, that the free coloured population of that city are possessed of property to the amount of $4,000,000. Professor Monroe calculates that there are 30,000 coloured people in Ohio, and that they have $6,000,000 worth of property, on which they pay annually $60,000.

JUDGE DENIO.—The Troy *Budget* of Saturday seconds the proposition of the New York *News* and *Albany Atlas and Argus*, to ostracise this gentleman for sustaining the constitutionality of the Police act. Its position is that Judge D. had, by this decision, placed himself outside the pale of his party, and has no longer a claim to its suffrages. It favours Judge Brown as a candidate in opposition to Judge D.

DR. KANE'S WORK.—The *Philadelphia Ledger* states that the publishers of Dr. Kane's Arctic Expedition have paid upward of $60,000 to the estate of the deceased author, copyright money for nine months' sales of the work, and that the continued demand for that work will soon make this sum reach $100,000. This is the largest sum, probably, ever paid to any author in so short a time.

STRAWBERRIES.—The Paterson (N. J.) *Guardian* states that it is probable that the gross receipts in the Counties of Passaic and Bergen this season for strawberries alone, have amounted to a quarter of a million dollars. The value of those shipped to New York by the Erie road can hardly have been less than $100,000. Strawberries are rapidly becoming one of the great staples of agricultural industry in this part of the country.

A LOST AERONAUT.—M. Godard, who ascended in a balloon at Philadelphia on the 4th, came down near Wilmington, left his assistant, and immediately ascended again, with one passenger, since which, nothing has been heard of them. Of course they must have perished. Nothing has ever been heard of the aeronaut who ascended at Milan, Erie County, N. Y., last year, and was last seen passing towards Lake Erie.

THE MONTREAL DISASTER.—*Quebec*, July 17.—The Coroner's jury have returned a verdict of "manslaughter" against Wilson, the owner of the Steamer Montreal, Rudolf, the captain, Derval, the pilot, and Roberge, the mate.

They also strongly censure Mr. Wilson, Sen., the controlling agent. They recommend the stringent enforcement of the steamboat law. The parties implicated will be tried at the present session of the Court of Queen's Bench.

"He did not believe that a negro was a brother of his, or of any white man, and he doubted the right of the white man to corrupt his blood by making kin with an inferior race."—*Douglas's Speech at Springfield, Ill.*

Those who know the kind of "kin" Mr. Douglas acquired by his first marriage, and particularly the history of a light mulatto girl sent from Mississippi to Cincinnati to be educated, will regard this as a most ungenerous fling at his first wife's relations.—*Cincinnati Gazette.*

A RELIC OF BARBARISM.—We observe that in the chivalrous State of South Carolina, white men are still subjected to the punishment of the lash for minor offences. In the City of Charleston lately, a man was tried for larceny, and fined $50, and sentenced to 39 lashes on the bare back, 20 on the 1st day of July, and 19 on the 1st of August. Poor white men may not vote, but they can be publicly flogged in the banner State of Democracy. When will the true men of South Carolina equalize suffrage and abolish this relic of barbarism? The State is as much shamed for its limited property suffrage as for its bloody code.—*Vicksburg Whig.*

BUCHANAN AND WEBSTER.—Soon after the great expounder had discharged one of his heavy guns in the United States Senate, a gentleman was extolling him to Buchanan. "Yes," said the latter, "he is a great statesman, but no politician." The same individual met Mr. Webster a few days subsequently, and improved the occasion to elicit his opinion of the philosopher of Wheatland; and, singularly enough, he said of Buchanan, "He is a great politician, but no statesman."—*Boston Transcript.*

EMANCIPATION IN THE MAURITIUS.—During the last ten years of slavery, the sugar crop varied very little, ranging between sixty-three and seventy-three million pounds, and averaging yearly 68,741,120 lbs. Since that time the product has been greatly increased.

We find that it was in

1845	102,168,168 lbs.
1850	120,523,495 lbs.
1853	161,798,729 lbs.
1854, crop estimated	300,000,000 lbs.

Giving a yearly average for the four years of 171,122,500 lbs., an increase of 102 millions, or nearly 150 per cent. in favour of free labour.

About the 1st of June Mr. Jacob S. Willets, residing near Flushing, L. I., a son of Mr. Samuel Willets, the prominent Quaker banker and merchant of New York, was bitten by a strange dog which he attempted to drive from his door yard. The wound was cauterised and otherwise medically treated, and no further ill effects manifested themselves until Saturday last, when Mr. Willets was seized with hydrophobia in its most violent form, of which he died on Sunday afternoon. The wound was entirely healed, and it was believed that nothing serious would result.

WHITTIER AND LONGFELLOW.—The N. O. *Picayune* makes the following critical objection to the works of these two poets:

"The name of the most charming poet of New England is the synonym of Abolitionist, and disfiguring the pages of one of the most beautiful collection of poems in the language. The emanations of his pen are pieces that were in the *National Era* or *Liberator*. Even the author of 'Hiawatha' and 'Evangeline' has made his published works a distasteful addition to a Southern library, by mingling with the pure gold the basest alloy."

HUMAN SKELETON FOUND UPON THE WHITE MOUNTAINS.—Our correspondent, "A. J. L." writing from Tip-Top House, White Mountains, July 19, says that his travelling companion discovered that day the corpse, or rather skeleton of a man, a short distance from the summit, supposed to be that of Benjamin Chandler, of Wilmington, Delaware, who was lost on the mountains last Fall, and of whom since that time nothing could be ascertained until the present discovery of the body, although a reward of $500 was offered. On the body was found a gold watch and about $100 in gold and bills. A son of the deceased has been engaged in searching the mountain for his father the present Summer.

In consequence of pecuniary embarrassment, Antioch College, Ohio, has been assigned to Mr. Palmer, president of the Broadway Bank, in New York, in order to save it from sale at auction. The scholarship system, under which it had at times four hundred students, has been abolished, and students will hereafter be required to pay fair tuition bills, in order that by this means the current expenses of the College can be met. The College will be kept open for the coming year. Horace Mann is re-elected as its president, and Rev. Dr. Bellows of New York City, and Rev. Mr. Fay and Aaron Harlan of Yellow Springs, have been appointed a committee to select the rest of the faculty.

AN ABOLITIONIST PRESS REMOVED FROM TEXAS.—The citizens of Wood County, in the northern part of Texas, being disgusted with the course of a paper published at Quitman, called the *Free Press*, held a meeting, and passed resolutions repudiating the reports in circulation that they were Abolitionists, and calling a mass meeting to decide whether the *Free Press* should continue to be published, or removed as a nuisance. At the mass meeting of citizens they decided to destroy the office, and give Winston Banks, its editor, and his friend, Mr. Lemon, twenty-four hours to leave. The citizens carried out the resolution, and Banks and Lemon left in less than the time specified.

One of the first things in the festivities of Commencement time at Cambridge is, usually, a sermon before the graduating class of the Divinity School, on Sunday evening. That was omitted this year, because the Faculty declined to ratify the nomination of the class, whose function it is to select the preacher. Their choice this year fell upon the Rev. Theodore Parker—a fact which was beginning to create some sensation in the religious part of the community—when the Faculty availed themselves of their right to veto the action of the students; whereupon they declined to choose anybody. The graduating class in the Divinity School numbered *four*, a majority of whom belong to the Humanitarian wing of Unitarianism.—*Boston Cor. Evening Post.*

A REMARKABLE WIFE.—One day last week a family living on South Ann street, Hartford, heard groaning in the attic of the building occupied by them, and rushing up stairs found a man, who had been on a spree for several days, hanging by the neck, with a leather strap fastened to a beam overhead. The woman occupying the lower floor cut him down, threw him down stairs, held his head in a pail of water until life was restored, and then larrupped him soundly with the strap. Afterwards he went into her room and began to show fight, when she attacked him with a rolling pin, drove him into the next room and looked him in. The next day she gave birth to a fine boy that weighed nine pounds, and is doing very well.

SHARK CAUGHT OFF NAHANT.—A shark, weighing 900 pounds, was caught off Nahant, yesterday, by a party of amateur fishermen. We have the following facts touching the monster of the deep, from Prof. Agassiz:

"A very remarkable shark was caught this morning off Nahant, and is now lying on the steamboat wharf. The species is known to the fishermen by the name of Man-Eater. It belongs to the genus *Carcharodon*, and is particularly interesting to naturalists as a living representative of those huge sharks, the teeth of which are found in a fossil state in the tertiary beds of the Middle States and at Martha's Vineyard. Strange as it may seem, this genus has not yet been mentioned among the sharks living upon our coast.

"Nahant, July 15th, 1857. LOUIS AGASSIZ."
—*Boston Courier.*

JOINING A FASHIONABLE CHURCH.—The *Methodist Protestant* says:

"One of the late reasons assigned a few days ago for leaving the Methodist Church and joining a more fashionable congregation may be found in the following conversation: 'Is it possible, Mrs. S.' said one lady to another, 'that you are going to leave our Church and join the Rev. Dr. ——'s?' 'Yes,' replied the lady, 'I have concluded to go with my daughters. They say the seats in old Eutaw are so close together that they must either leave off hoops entirely or leave the Church they have been in the habit of attending. Now at Dr. ——'s the pews are large and wide, and ladies can get in and out without much trouble. I think I shall have to go with the girls.'"

ALDERMANIC LITERATURE.—Peter Fullmer, Alderman of the Sixteenth Ward (New York), a few evenings since, offered the following resolution, which we copy *verbatim:*

"*Whir as* the Appropreation for Roads for 1857 was seventy five thousand Dollars and"

"*Whir As* the Roads are A Very Bad Way and Very full of Ruts and Holes and ther is Now pleasure to Be had in a Ride out of town in Concaquenc of the uneveas and Ruffness"

"*and Whir As* the Riding Public Require Somthing for their Money Thirfore

"*Be it Resolved* that the Road Master Be and he is here by Requered to have the Blooming Dale Road & 3d Avenue, put in the Best Order possable immediately or the streete Commectioner Be Requierd to Report to this Bord the Reson of the Delay at his Earliest Convenance Possable"

A Baltimore correspondent calls our attention to the fact that a free coloured man named Sam Green was recently convicted of the crime of having "Uncle Tom's Cabin" and other "Abolition publications" in his *possession* (!), and sentenced to ten years' imprisonment among thieves and other undoubted criminals! We thank our correspondent. But we happen to remember a case in the same State in which one of the same nominally free class was condemned to a still longer term for having in his possession a hymn-book which—published, as it was, without the aid of an expurgatory committee from the Tract Society or other body of like faithfulness to the interests of slavery—happened to breathe some strains in harmony with the Golden Rule! A law of 1835 makes such things "felony" in Maryland.—*Tribune.*

A COLOURED GIRL KIDNAPPED IN PENNSYLVANIA.—Complaint was made this afternoon before Alderman Musser that a coloured woman, calling herself Anna Brown, brought to this city from Philadelphia, a few days ago, a mulatto girl about twelve years of age, named Mary Adelaide Jane Bailey, and actually *offered her for sale* to several persons at $200. The girl respresents that she was persuaded to accompany Anna Brown to Market street, in Philadelphia, under the pretext of something being shown her, and that on reaching the cars, which were just ready to start, she was forced into one against her wishes and protestations. Alderman Musser, after hearing the girl's story, committed defendant for a further hearing, which will be had in a day or two, when we will give full particulars of this singular and rather extraordinary case.—*Lancaster (Pa.) Express, July* 16.

RAILROADS IN THE FREE AND SLAVE STATES.—The whole length of railroads in operation in the United States is given in a recent publication at 24,290 miles, of which 6,605 or 27 per cent. are in the slave States, and 17,685 miles in the free States. A German geographer was employed to draw a map of the States, on a large scale to exhibit the extent and the value of the railroad interest in the United States. A friend who was inspecting the map suggested that it would be a good theme for a lecture, illustrating the financial and economical value of free labour. "I think," said the sayan, "that the map itself is the best lecture. No man can look at this close net-work of roads on one side of the line, and then carry his eye to the broad blank space on the other side, without seeing the difference beyond the power of words."

A correspondent of the *Springfield Republican* relates a recent case that must have been as discomfiting as the appearance of a five-barred gate at too short notice for a Tallyho to take the leap.

"A clergyman in the vicinity of Auburn, N. Y., was lately suspected by his clerical brethren of preaching heresy. The Presbytery came together to investigate his case. The suspected brother asked that he might have the privilege of setting forth his views in a sermon, which was granted. The sermon was preached, and thereupon every member of the Presbytery proceeded to pronounce it heretical, and much of it absurd. After a whole day had been spent in condemning him and his sermon, the poor man arose, and remarking that he saw they had come determined to find him guilty, said, 'I have a disclosure to make which will be most painful to you. That sermon which I read to you was *Dr. Chalmers's thirty-second lecture on Romans!*' The Presbytery immediately adjourned *sine die.*"

ANOTHER HINT TO LADIES IN THE CARS.—The "hint to ladies in the cars" which sometime ago found its way into the newspapers receives an appropriate counterpart in the following:

"The seats were all full, except one which was occupied by a rough-looking Irishman—and at one of the stations, a couple of evidently well-bred and intelligent young ladies came in to procure seats; but seeing no vacant ones, were about to go into a back car—when Patrick rose hastily and offered them his seat, with evident pleasure. 'But you will have no seat yourself,' responded one of the young ladies with a smile—hesitating, with true politeness, as to accepting it. 'Niver ye mind *that!*' said the Hibernian, 'yer welcome to 't! I'd ride upon the *cow-catcher* till New York, anytime, for a smile from such *jintlemanly* ladies!' and retreated hastily into the next car, amid the cheers of those who had witnessed the affair."

THE OLDEST MAN.—A correspondent of the St. Louis *Republican*, writing from Elwood, K. T., says:

"One who lives on his claim near the edge of this city is, perhaps, the oldest man in America. If not, I will venture a small wager that he is the most active of his age. He is Mr. James O'Toole. He was born in the County of Donegal, in the north of Ireland, somewhere about the year 1730. He was an old man in the Irish rebellion of 1798, when, becoming implicated with Lord Fitzgerald, he fled his country to seek freedom in our then young Republic. His life has been checkered with many changes. He has been tossed about among various scenes and by many diverse circumstances. He moved to St. Louis thirty years ago, and established the first brewery there. He moved to the Platte Purchase in 1838, and lived in Buchanan County, near Bloomington, until two years ago, when he came to Kansas and made a pre-emption, and he can now walk eight or ten miles with ease to visit his friends or attend to business affairs. He says his age is about one hundred and twenty-five years."

STRIKING PRESENTIMENT.—The Troy *Whig* states that the daughter of Gov. Marcy spent the fourth in that city. While all the others were in cheerful spirits, it was observed in the forenoon that Miss M. appeared depressed in mind. So obvious was this to her companions, that it was made the subject of remark, when she said her mind was unaccountably impressed with the fear that a signal calamity had overtaken some member of her family. Early in the afternoon, the news of the death of Gov. Marcy reached the city, and it was known to gentlemen composing the party in which Miss M. was, some time before it was communicated to her. While the gentlemen were in a room, discussing the manner of conveying to the daughter the sad intelligence, and before she could by any means have received the least intimation of the event, she suddenly threw her handkerchief over her face, and evidently in deep grief retired alone up stairs. Such instances of presentiment are not of unusual occurrence, and they furnish an interesting subject of investigation. There must be a faculty or law of the human mind, as yet little known, in which we may find an explanation of these mysterious facts.

NEGRO WIT.—Judge Burke, of South Carolina, rode on horseback from circuit to circuit, accompanied by a servant, who was directed to keep close behind him, while he meditated as pleased himself by the way. Jogging along in this way, on one occasion, the servant pressed up to the horse which he rode, and which happened to be an ill-natured brute, and the consequence was that the horse kicked the negro on the leg, who, observing that it had not interrupted his master's study, sprang off his horse, and, picking up a stone, threw it at the horse, which it unluckily missed and took effect between the judge's shoulders. The instant the negro saw what had been done, he fell in the road with his hands clasped around his leg and crying out in apparent agony; as soon as the Judge could straighten himself, he turned around and said to the prostrate negro, "Stephen, child, what ails you?" "Lord, master," was the reply, "your horse just now kicked me on the leg and almost broke it." "Well, child," said the Judge, "he just now kicked me between the shoulders, and almost broke my back too."

"NOTHING BUT A NIGGER."—In the St. Louis *Republican*—a singular misnomer for an Old Line Whig Buchanan sheet—of Monday, we find an offer of "seven hundred dollars reward" for the apprehension and return of the following described human chattels. Marshals and their deputies will please notice:

"One bright mulatto *boy*, named William, about 22 years of age, *hair nearly straight*. One boy named Lewis, 19 years old, brighter coloured than William, *hair straight*. A girl named Mary Jane, 14 years old; a pale face, hair light colour. A boy named Ned, 8 years old, rather darker than the others."

But the strangest part of this strange eventful history to our Northern men who have been taught that slaves are so superlatively happy and contented, and that even the Canadian fugitives long to return to their masters' "flesh pots," we read further on that the master

"Will pay $200 for the apprehension and delivery in this city of Louisville, of the father of the children, on his conviction, for running off said slaves."

The said Louis having bought himself from the advertiser, and

"The mother is now paying for herself, and I therefore wish to punish such base ingratitude."

Miscellaneous Department.

THE BEST AUTHORITY.

I WISH he was not so ubiquitous.

I wish he was not always having people to dine with him, into whom he crams all manner of confidences, and who come from his too hospitable board to harass my soul with special intelligence (which is never true) upon all the subjects that arise in Europe, Asia, Africa, and America. I wish to Heaven he would dine out!

Yet, that is a weak wish, because he does dine out. He is always dining out. How could I be the confused, perplexed, benighted wretch I am, but for everybody I know, meeting him at dinner everywhere, and receiving information from him which they impart to me? I wish he would hold his tongue!

Yet, that is another weak wish, because when he does hold his tongue, I am none the better for it. His silence is used against me. If I mention to my friend, Pottington, any little scrap of fact of which in my humble way I may have become possessed, Pottington says, that's very odd, he hardly thinks it can be, he will tell me why; during yesterday at Croxford's he happened to sit next to the Best Authority, and had a good deal of talk with him, and yet he never said a word to lead him to suppose—

This brings me to inquire how does it happen that everybody always sits next him? At a dinner of eighteen persons, I have known seventeen sit next him. Nay, at a public dinner of one hundred and thirty, I have known one hundred and twenty-nine sit next him. How is it done? In his ardent desire to impart special intelligence to his fellow-men, does he shift his position constantly, and sit upon all the chairs in the social circle successively? If he does so, it is obvious that he has no moral right to represent to each individual member of the company that his communication is of an exclusive character, and that he is impelled to it by strong personal consideration and respect. Yet I find that he invariably makes some such representation. I augur from this, that he is a deceiver.

What is his calling in life, that it leaves him so much time upon his hands? He is always at all the clubs—must spend a respectable income in annual club subscriptions alone. He is always in all the streets, and is met in the market-places by all sorts and conditions of men. Who is his bootmaker? Who cuts his corns? He is always going up and down the pavements, and must have corns of a prodigious size.

I object to his being addicted to compliments and flattery. I boldly publish this accusation against him, because I have several respected friends who would scorn to compliment themselves, whom he is always complimenting. For example. He meets my dear Flounceby (whom I regard as a brother), at a mutual friend's—there again! He is mutual friends with everybody!—and I find that he prefaces his communications to Flounceby with such expressions as these: "Mr. Flounceby, I do not wish what I am about to mention to go any further; it is a matter of some little delicacy which I should not consider myself justified in speaking of to general society; but, knowing your remarkable powers, your delicate discrimination, and great discretion," &c. All of which, my dear Flounceby, in the modest truthfulness of his nature, feels constrained to repeat to me! This is the Best Authority's didactic style; but, I observe him also, by incidental strokes, artfully to convey complimentary touches of character into casual dialogue. As when he remarks, in reference to some handsome reticence on my friend's part, "Ah Flounceby! Your usual reserve in committing others!" Or, "Your expressive eye, my dear Mr. Flounceby, discloses what your honourable tongue would desire to conceal!" And the like. All of which, Flounceby, in his severe determination to convey to me the truth, and nothing but the truth, repeats, with evident pain to his modesty.

Is he a burglar or of the swell mob? I do not accuse him of occupying either position (which would be libellous), but I ask for information. Because my mind is tormented by his perpetually getting into houses into which he would seem to have no lawful open way, and by his continually diving into people's pocket-books in an otherwise inexplicable manner. In respect of getting in to the Queen's Palace, the boy Jones was a fool to him. He knows everything that takes place there. On a late auspicious occasion when the nation was hourly expecting to be transported with joy for the ninth time, it is surprising what he knew on the question of Chloroform. Now, Doctor Locock is known to be the most trustworthy even of doctors; and Her Majesty's self-reliance and quiet force of character have passed into an axiom. I want to know, therefore, How, When, Where, and From Whom, did the Best Authority acquire all that chloroform information which he was, for months, prowling about all the clubs, going up and down all the streets, having all London to dine with him, and going out to dine with all London, for the express purpose of diffusing? I hope society does not demand that I should be slowly bothered to death by any man, without demanding this much satisfaction. How did he come by his intelligence, I ask? The Best Authority must have an authority. Let it be produced.

I have mentioned the pocket-books in which he deciphers secret entries; many of them written, probably, in invisible ink, for they are non-existent even to the owner's eyes. How does he come by all the ambassadors' letter-bags, and by all the note-books of all the judges? Who gave him all the little scraps of paper that the late Mr. Palmer wrote and banded about in the course of his protracted trial? He tells all sorts of people what was in them all; he must have seen them, surely. Who made out for him the accounts of this journal? Who calculated for him the sum total of profit? And when will it be quite convenient to him to name an early day for handing over to the Conductor the very large balance, with several ciphers at the end of it, which clearly must be owing the said Conductor, as he has never laid hands on it yet?

How did he get into the Russian lines? He was always there; just as he was always in the English camp, and always coming home to put Mr. RUSSELL right, and going back again. It was he who found out that the Commissariat would n't give THE TIMES rations of pork, and that the porkless TIMES would never afterwards leave the Commissariat alone. Had he known much of the Russian leaders before the war, that he began to talk of them so familiarly by their surnames as soon as the first gun was fired? Will any of us ever forget while memory holds her seat in these distracted globes, our aching heads, what we suffered from this man in connection with the Redan? Can the most Christian of us ever forgive the lies he told us about the Malakhoff? I might myself overlook, even those injuries, but for his having put so many people up to making plans of that detested fortress, on tablecloths, with salt-spoons, forks, dessert-dishes, nut-crackers, and wine-glasses. Which frightful persecution, a thousand times inflicted on me, upon his authority—the best—I hereby swear never to condone! Never shall the Sapping and Mining knowledge, stamped in characters of lead upon this burning brow, remain with me but as a dreadful injury stimulating me to devote the residue of my life to vengeance on the Best Authority. If I could have his blood, I would! I avow it, in fell remembrance of the baying hounds of Boredom with which he hunted me in the days of the Russian war.

Will he, on this public challenge, stand forward foot to foot against me, his mortal enemy, and declare how he can justify his behaviour? Why am I, a free-born Briton, who never, never will—or rather who never, never would, if I could help it—why am I to truckle to this tyrant all the days of my life? Why is the Best Authority, Gesler-like, to set his hat upon a pole in the épergne of every dinner-table, in the hall of every club-house, in the stones of every street, and, violating the Charter proclaimed by the Guardian Angels who sang that strain, to demand me for his slave? What does he mean by his unreasonable requirement that I shall make over my five senses to him? Who is he that he is to absorb my entity into his non-entity? And are not these his appetites? I put it to Flounceby.

Flounceby is rather an obstinate character (Mrs. Flounceby says the most obstinate of men; but, that may be her impulsive way of expressing herself), and will argue with you on any point, for any length of time you like—or don't like. He is certain to beat you, too, by a neat method he has of representing you to have said something which you never did say, or so much as think of, and then indignantly contradicting it. No further back than within this month, Flounceby was holding forth at a great rate on the most argumentative question of all questions—which every question is with him, and therefore I simply mean any question—and had made out his case entirely to his own satisfaction, and was pounding his dinner-company of six with it, as if they were plastic metal, and he and the question were the steam-hammer; when an unknown man of faint and fashionable aspect (one of the six) slided out from under the hammer without any apparent effort, and flatly denied Flounceby's positions, one and all, "on the best authority." If he had contested them on any ground of faith, reason, probability, or analogy, Flounceby would have pinned him like a bull-dog; but, the mere mention of the Best Authority (it was a genteel question in its bearings) instantly laid Flounceby on his back. He turned pale, trembled, and gave in. It happened, however, as it always does at Flounceby's, that the next most argumentative question of questions came on immediately afterwards. Upon that point I, deriving courage from the faint and fashionable man, who, by the way, from the moment of his victory, retired, like Iago, and word spake never more—opposed myself to Flounceby. I had not been rolled and flattened under the steam-hammer two minutes, when Flounceby, throwing the machinery out of gear, gave me one final crush from the Best Authority, and left me for dead. Goaded to distraction by the anonymous oppressor, I wildly cried that I cared nothing for the Best Authority. A shudder went round the table, and all present shrank from me, as if I had distinctly made the one greatest and most audacious denial of which humanity is capable.

Still goaded by this oppressor—always goaded by this oppressor—I ask, Who is he? Whence does he come when he goes out to dinner; where does he give those dinners at which so many people dine? Was he enrolled in the last census? Does he bear his part in the light burdens of the country? Is he assessed to the equitable income-tax? I call upon the Best Authority to stand forth.

On more than one occasion I have thought I had him. In that portion of Pall Mall, London, which is bounded on the east by the Senior United Service Club House, and on the west by the Carlton Club House—a romantic spot, in which I suppose more boredom to be babbled daily, than in any two thousand square miles on the surface of the earth—into that dismal region I had sometimes tracked the despot, and there lost him. One day, upon the steps of the Athenæum, of which eminent institution I have the honour to be a member, Mr. Prowler, of the Royal Society of Arts, lying in wait, under the portico, to pour a drop of special information into the ear of every man and brother who approached the temple. Mr. Prowler is a grave and secret personage, always specially informed, who whispers his way through life; incessantly acting Midas to everybody else's Reed. He goes about, like a lukewarm draught of air, breathing intelligence into the ears of his fellow-men, and passing on. He had often previously brought me into trouble, and caused me to be covered with confusion and shame. On this occasion the subject-matter of his confidence was—if I may be allowed the expression—so much more than usually impossible that I took the liberty to intimate my sense of its irreconcilability with all laws human and divine, and to ask from whom he had his information? He replied, from the Best Authority; at the same time implying, with a profound and portentous movement of his head, that that mysterious Being had just gone in. I thought the hour was come—rushed into the hall—and found nobody there, but a weak old gentleman, to all appearance harmlessly idiotic, who was drying his pocket-handkerchief before the fire, and gazing over his shoulder at two graceful leathern institutions, in the form of broken French bedsteads without the pole, which embellish that chaste spot, and invite to voluptuous repose.

On another occasion, I was so near having my hand at my enemy's throat and he so unaccountably eluded me, that a brief recital of the circumstances may aptly close this paper. The pursuit and escape occurred at the Reform Club, of which eminent Institution likewise, I have the honour to be a member. As I know the Best Authority to pervade that building constantly, my eye had frequently sought him, with a vague sense of the supernatural and an irresistible feeling of dread, in the galleries overhanging the hall where I had but too often heard him quoted. No trace of his form, however, had revealed itself to me. I had been frequently close upon him; I had heard of him as having "just gone down to the House," or "just come up;" but, between us there had been a void. I should explain that in the palatial establishment of which I write, there is a dreadful little vault on the left of the Hall, where we hang up our hats and coats; the gloom and closeness of which vault, shade the imagination. I was crossing the Hall to dinner, in the height of the then Session of Parliament, when my distinguished friend, O'Boodleom (Irish Member), being disappointed of a man of title, whom he was waiting to stun with a piece of information which he had just telegraphed to Erin, did me the honour to discharge that weapon upon me. As I had every conceivable reason to know that it could not possibly be correct, I deferentially asked O'Boodleom from whom he had received it? "Bedad, sir," says he—and, knowing his sensitive bravery, I really felt grateful to him, for not saying, "Blood, sir!"—"Bedad, sir," says, he, "I had it, awhile ago, from the Best Authority, and he's at this moment hanging up the entire of his coat and umberreller in the vault." I dashed into the vault, and seized (as I fondly thought) the Best Authority, to cope with him at last in the death-struggle. It was only my cousin Cackles, admitted on all hands to be the most amiable ass alive, who inoffensively asked me if I had heard the news?

The Best Authority was gone! How gone, whither gone, I am in no condition to say. I again, therefore, raise my voice, and call upon him to stand forward and declare himself.—*Household Words.*

MRS. GASKELL'S RECANTATION.

THE BIOGRAPHER OF CHARLOTTE BRONTE TAKEN TO TASK —GOOD ADVICE TO AUTHORS.

Two letters appeared in the London *Times* recently, to which, though they were inserted as an advertisement, and though they referred to a merely personal subject, we think it necessary, for several reasons, to call the attention of our readers. Every one will remember that Mrs. Gaskell's most interesting Life of the late Mrs. Nichols contained a minutely circumstantial account of the sad termination of her brother, Branwell Brontë. This person, it was said, became tutor in a gentleman's family, and was there seduced by his employer's wife, a woman "much older than himself." The intercourse between them was, it was added, carried on so shamelessly that the guilty mother used to be forced by her daughters to grant them indulgences by the threat of telling her husband and their father "how she went on with Mr. Brontë." She proposed, the story continues, to elope with her love—she held out to him the warmest assurances of affection—and when her husband's death gave her the power of mitigating her infamy by marrying the partner of her guilt she broke his heart, and drove him to habits which ultimately destroyed, not only his health but his life, by refusing ever to see him again, on the ground that her husband's will contained a clause which forbade her to see him on pain of losing the fortune which he left her. Branwell Brontë never filled the situation of tutor in more than one family; and this fact, coupled with various allusions in other parts of the book to the "showy widow," and "her pious father," designated the person attacked, to all whose opinion she would care for, as clearly as if her name had been printed in full. The book was published some time in March, and two editions of it were sold off with extreme rapidity. On the 30th of May, the following letters appeared in the *Times:*

To the Editor of The Times.

SIR: We shall feel obliged by your inserting the following correspondence. We are, sir, your obedient servants,

York, May 27. NEWTON & ROBINSON.

8 BEDFORD ROW, LONDON, May 26, 1857.

DEAR SIRS: As solicitor for and on behalf of the Rev. W. Gaskell, and of Mrs. Gaskell, his wife, the latter of whom is authoress of the *Life of Charlotte Brontë*, I am instructed to retract every statement contained in that work which imputes to a widowed lady, referred to, but not named therein, any breach of her conjugal, of her maternal, or of her social duties, and more especially the statements contained in chapter 13 of the first volume, and in chapter 2 of the second volume, which impute to the lady in question a guilty intercourse with the late Branwell Brontë. All those statements were made upon information which at the time Mrs. Gaskell believed to be well-founded, but which upon investigation, with the additional evidence furnished to me by you, I have ascertained not to be trustworthy. I am, therefore, authorized not only to retract the statements in question, but to express the deep regret of Mrs. Gaskell that she should have been led to make them.

I am, dear sir, yours truly, WILLIAM SHAEN.

Messrs. Newton & Robinson, Solicitors, York.

YORK, May 27, 1857.

DEAR SIR: As solicitors of the lady to whom your letter of the 26th instant refers, we, on her behalf, accept the apology therein contained, and we have to add that neither that lady nor ourselves ever entertained a doubt that the statements of Mrs. Gaskell were, as you say, made upon information which at the time Mrs. Gaskell believed to well-founded.

We are, dear sir, yours truly, NEWTON & ROBINSON.

W. Shaen, Esq., Bedford Row, London.

We doubt whether it would be possible to mention another instance in which so shocking and monstrous an accusation was made so lightly. That Mrs. Gaskell believed what she stated to be true, no one can doubt. She is very generally regarded as a great and influential moral teacher, and she is a woman of real genius, and of the most humane and benevolent views. Her books are full of all that is good and beautiful; yet she is drawn into making an accusation of which, as a woman and a mother, she must appreciate all the fearful bitterness far more deeply than any man can do, but which, by her own admission, is utterly and totally false. It is, on many accounts, well worth while to consider the steps by which this came about; for the fact is a most glaring illustration both of the utter untrustworthiness of so much of the teaching of novels as depends upon questions of fact, and of the bad moral influence which the habit of novel-writing exercises over the highest minds.

It is obvious that, for the purposes of his story, a novelist values facts, not because they are true, but because they are striking, or because they embody his own general views of life and of human nature; and we all know how readily we believe a thing to be true which falls in with our own theories. It is also the common disposition of novelists, and especially of Mrs. Gaskell, to take the part of those upon whom social arrangements press harshly. They celebrate the virtues and advocate the cause of the publican and sinner, and the villains of their pieces are for the most part Scribes and Pharisees. To show the virtues of the poor, the hardships involved in some of our social arrangements, and the undue importance which we are apt to attach to external acts and conventional observances, is the object of all the most popular novelists of the day. We do not at all mean to sneer at or deprecate such teaching. We believe that it often gives useful lessons to persons much in want of them; but we are deeply persuaded that no general view of life can be safely inculcated by novels, because all such views rest on and tend to reproduce false, partial and distorted notions of fact. Nothing could set this in a clearer light than the case before us. Here was a "rich widow," still "showy," though advanced in life, "living in Mayfair," the daughter of a pious father—in fact, a born and bred Pharisee. And here, on the other hand, was an obscure, clever man, the son of a poor country clergyman, the brother of three women of genius, full of violent, ill-regulated ambition and passion, living a melancholy life and dying a tragical death—the most bitter and grievous trial of a family otherwise tried most bitterly and grievously. In short, here was just such a publican and sinner as, in one of Mrs. Gaskell's novels, might be wept over and reclaimed, or dismissed with sympathy and not without hope. He lays his ruin to the woman of whom, to his last breath, he declares his love. His family passionately believe him. He has the means, as they suppose, of proving his case, and he dies wearing on his heart the suppressed memorials of his guilty love.

Could Mrs. Gaskell avoid belief in such a touching tale as this? Is it not just the sort of case which calls for the vengeance with which genius, with a solemnity not altogether unmixed with complacency, delights to rebuke the sins of wealth and social standing? The story is worked up to a climax of horror. We are made to watch, step by step, the degradation of great talents not duly balanced by principle. The poor young man becomes moody, selfish, intemperate—at last, the cold, cruel object of his guilty passion casts him off. He is struck by her letter into a state of semi-idiocy, which by degrees gives way to sullen despair, occasionally breaking out into furious insanity. Opium closes by degrees his sufferings and his life. His paramour prospers; and Mrs. Gaskell sometimes sees her name in the list of attendants at fashionable parties and of contributors to popular charities. With but little modification, it is a matter-of-fact version of Becky Sharpe and Joseph Sedley. Such is the story decked out by all the graces of a most vigorous style, and all the force of an enthusiasm which is almost equally generous, dangerous and unjust. Mr. Shaen's letter forms a salutary, though prosaic commentary upon it. He is instructed, he writes, "to retract every statement contained in the work which imputes to" the lady in question "any breach of her conjugal, of her maternal or of her social duties; and more especially the statements in chapter xiii. of the first volume, and in chapter ii. of the second volume, which impute to" her "a guilty intercourse with the late Branwell Brontë."

That Mrs. Gaskell was misled by the harmony between the supposed state of facts and her general views of life is sufficiently evident from the consideration that, weighing her not in romantic but in ordinary scales, it presents several points on which she might have easily been saved from error if she had exercised the commonest caution. For example, the assertion that the will of the lady's husband contained certain clauses is obviously a cardinal point in the whole case; for if it did not contain them, her alleged conduct, in giving unpardonable offence to a man who had her character in his power, is totally inexplicable. Now, any one may see any will for a shilling. Why was not the will in question examined? Then, again, the threats used by the daughters to their mother could only have been brought to the knowledge of the Brontë family by Branwell himself; and a man who could not only have the baseness to care for a woman guilty of such shameless indecency, but who could commit the unutterable foulness of boasting to his own sisters of having shared and caused it, would, by any person who judged by the common rules of life, be considered unworthy of credit, even if he had not drunk himself to death with laudanum.

Branwell Brontë and his supposed mistress are not, if the sex of the parties be reversed, quite unlike the two principal characters in Mrs. Gaskell's own novel of "Ruth." If Mr. Donne had attempted to destroy Ruth's character by boasting to his friends of her seduction, he would have acted much as, according to Mrs. Gaskell's own statement, Brontë acted towards the woman whom he professed to love; and if the hero of her novel had been introduced as adding to his account of his crime circumstances imputing the lowest degradation to his victim, he would have deserved about as much credit as to details, and as much commiseration for his own sufferings, as Branwell Brontë would have done had the main feature of his story been as true as it was false. The whole case conveys the strongest possible admonition to novelists to remember that the investigation of facts and the balancing of evidence are special gifts, which do not come by nature to every person who has either a warm heart or a strong imagination.

There is, however, another side to the question, which must not be left entirely ought of sight. Even if Mrs. Gaskell's statements had been strictly and literally true, we think that she would have been as little morally as legally justified in publishing them. What mortal man or woman has a right to expose secret sins, committed many years ago, merely for the sake of inflicting vengeance on the sinner? How could Mrs. Gaskell know that the lady whom she so vehemently attacked had not repented of her misdeeds? The excuse given in the book for the exposure is that "perhaps it might touch her heart." So it might possibly "touch her heart" to be impoverished; but would that be a valid excuse for having forged her name? and why is libel to be made an instrument of reclaiming sinners more than forgery?

The whole moral of the novel of Ruth is that a *locus pœnitentiæ* should be left to women who have lost their chastity. Is the privilege to be confined to the young, the beautiful, the poor and the suffering—in one word, to the interesting? Is it the object of writers of fiction to enable the publicans and sinners to be uncharitable to the Scribes and Pharisees? Do they feel that all mankind are brothers and sisters, except the rich and middle-aged? No public benefit could possibly accrue to any one from giving Branwell Brontë's version of his wretched career; and the kindest thing, both for himself and for others, was to let it be forgotten as soon as possible. We are compelled to say—though we say it with reluctance, and with the hope that the matter may be susceptible of explanation—that the tone of the apology tendered in Mrs. Gaskell's behalf is far from showing an adequate sense of the dreadful character of the injury which she inflicted, or of the moral culpability of making such imputations with such extraordinary levity. A formal apology, conveyed through an attorney, is not the mode in which a lady of Mrs. Gaskell's high character ought to retract an accusation which, if true, would have consigned its object to well-merited and lifelong infamy.

We have only one other remark to add, in illustration of the irreparable character of the injuries which such statements as Mrs. Gaskell's inflict. It is, that retraction is a very imperfect atonement for them. To have been for a considerable time the subject of a calumny not publicly discredited is in itself no small hardship; but it involves the further hardship that, where the name of the person attacked is known to many hundred people, the original libel breeds an infinite quantity of idle, false and malicious scandal; and when the tardy recantation comes at last, in the form of a lawyer's letter, numbers of persons are sure to be found who will not allow themselves to be balked of the satisfaction of repeating the slander and explaining away the retractation. It is surely a moral and social duty to consider that, upon the facts now before the public, the character of the person principally concerned stands as clear as if it never had been made the subject of most improper discussion and of confessedly false accusation.

DIAMOND-WASHING AND DIAMOND-CUTTING.

THE diamond possesses a much higher and more uniform value than any other article of commerce. The supply has never so far exceeded the demand as to make any change in the price of cut stones. In 1843, when the mines at Sincora, in Bahai, were discovered, fears were entertained that a permanent depreciation would take place; but the very high prices which required to be paid for all the necessaries of life, and the unhealthy nature of the climate, speedily reduced the number of diamond-seekers, and the fall was scarcely felt in Europe.

The tract of country in which the Brazilian diamonds are found, extends from the village of Itambe, in Minas-Geraes, in Sincora, on the river Paragussa of Bahia, between 20 deg. 19 min. and 13 deg. of south latitude. They are chiefly obtained from the numerous streams which form the sources of the rivers Doce, Arassuaky, Jequitinhonha and San Francisco. It is also highly probable that the auriferous regions of Australia, like those of South America, contain diamonds; two from the river Macquarie having been sent to the exhibition which was lately held at Paris.

Diamonds consist of pure carbon, and are often found in the form of eight or twelve sided crystals, the latter being the less common figure.

Of their formation in the great laboratory of nature, nothing is known; but they are supposed to exist originally in the mountains, whence they are carried down into the valleys by the torrents which flow during the rainy seasons. The degradation of the rocks must be accomplished by the powerful agency of the tropic floods; and the precious gems which are thus excavated, must be deposited in the sedimentary débris which form the beds of the rivers before the search of man becomes successful. The parent stone, or matrix, is a mica schist, called Ite Columite, whose fragments mixed with earth form the cascalho, which is dug from the rivers, and in which the diamond-seeker finds his treasure. In South America, the alluvium of the rivers not only contains diamonds, but gold and platina, though both these metals are generally so finely powdered as almost to defy collection by the ordinary process of washing. The river Jequitinhonha is one of the richest in Brazil, and the works on its banks have been carried on for a long period. When the dry season, which continues from April to the middle of October, has reduced the depth of water, the river is turned aside into a canal previously formed by making an embankment, with bags of sand, over the original channel. The water which remains is then pumped out, the mud dug to a depth varying from six to twenty feet, and removed to the place where the washing is afterwards to be performed. While the dry season continues, the labour of collecting the cascalho is carried on unremittingly, so as to have a sufficient quantity to occupy the negroes during the rainy months. The mud which is raised from some of the rivers contains diamonds so uniformly diffused, that a pretty correct approximation can be made to the number of carats which a given quantity will produce. It sometimes happens, however, that grooves are found containing large quantities of diamonds and gold. When the rainy season puts a stop to the raising of the cascalho, the scene of operations is changed to the washing-shed, near which the result of the dry season's labours has been heaped up. The troughs, called canoes, are arranged side by side, and the overseer occupies an elevated seat in front, so as to observe every movement of the working negroes. Into each of the canoes, a small stream of water is introduced, to carry away the earthy part of the cascalho. Having placed half a hundred-weight of the cascalho in the canoe, the negro lets in the stream, and keeps up a constant motion till the mud has been all washed away and the water runs perfectly clear. The gravel is then taken out by the hand, and carefully examined for diamonds. When one is found, the negro stands upright, and claps his hands, as a signal to the overseer, who receives it from the finder, and places it in a bowl with water, which is hung in the midst of the shed. The day's work being finished, all the diamonds which have been found are delivered to the superintendent, who enters their weight in a book. Large diamonds are exceeding rare. It has been calculated that, on an average, out of 10,000 there are seldom more than one found which weighs twenty carats, while there are perhaps 8,000, each of which is less than one. At the works on the river Jequitinhonha, there have rarely been found more than two or three stones weighing from seventeen to twenty carats each in the washings of a year; in the whole diamond-mines of Brazil, not more than one is found, in two years, of thirty carats. In 1851, a stone of 120 3-8 carats was found at the source of the river Patrocinho, in Minas-Geraes; afterwards, one of 107 carats, on the Rio das Velhas; and another of 87 1-2 at Chapada. But the largest which has been obtained of late years is "The Star of the South," which, previous to being cut, weighed 254 carats.

Many precautions are used to prevent the negroes from concealing the stones they find; such as frequently causing them to remove at a given signal, from one trough to another. Encouragements are also offered to induce them to pursue the search with great care. The negro who finds a diamond of 17 1-2 carats is crowned with a wreath of flowers, and carried in procession to the administrator, who gives him his freedom, a suit of clothes, and permission to work on his own account. One who was present when a stone of 16 1-2 carats was found at Tejuco, says: "It was pleasing to see the anxious desire manifested by the officers that it might entitle the poor negro to his freedom; and when, on being delivered and weighed, it proved only a carat short of the requisite weight, all seemed to sympathize in his disappointment." A stone of eight or ten carats entitles the finder to two new shirts, a suit of clothes, a hat and handsome knife. For smaller, but valuable stones, proportionate premiums are given. Brazil sends yearly into the trade about 30,000 carat-weight of uncut diamonds. During the two years after the discovery of the diamond-mine at Sincora, in Bahai, 600,000 carats were sent to Europe; but in 1852 the quantity had fallen to 130,000.

The labour expended in collecting that small bag of dull glassy stones is immense. One can easily lift with the hand the product of a year's digging and washing; yet, to bring them together, much sweat has flowed while the steaming negroes dug the clay under a burning tropic sun. The whip has many a time roused the fagging energies, or sharpened the search among the gravel in the washing-trough. Not a few have perished, and been laid by their companions under the dark green tree, from whose branches hang garlands of lovely orchidæ. And to fill up the blanks which have been made in the ranks of the toiling slaves of Brazil, many have been dragged from the coast of Africa, in spite of the efforts of this country to prevent the unholy traffic. The humanity of some, however, and the self-interest of others, have led them to frame rules which mitigate slavery in connection with the diamond-mines of Brazil. The rewards which are offered, not only prove an incentive to careful search, but impart a spirit to the labour which must render it less irksome. But the lash is still in the hand of the overseer, and numbers of the human family are kept down to the level of beasts of burden.

The process of cutting brings out the inherent beauty of the diamond, and greatly enhances its value. Even after the stone has been cut, if unskillfully done, the sparkling beauty of the gem is wanting. No change of position which the commissioner tried could make the Koh-i-noor appear, at the London Exhibition, much superior to a piece of rock-crystal; but, after having been re-cut, it became one of the choicest brilliants. For a long period, the Jews of Amsterdam have almost exclusively monopolized that branch of industry. At at time when they were persecuted in all other nations of Europe, the liberal laws and flourishing trade of Amsterdam encouraged them to settle there in great numbers; and the diamond-mills were erected under the special protection which the States of Holland afforded to capital and enterprise. It is calculated that not fewer than 10,000, out of the 28,000 Jews who live in Amsterdam, depend directly and indirectly on the diamond-trade.

The Diamond-Cutters' Company under the direction of Mr. Posno, have three factories, all worked by steam. The united capacity of the engines is ninety-five horse power, driving 438 mills, and employing 925 workers. There are two other diamond-cutting factories in Amsterdam, the one belonging to the firm of B. L. M. Arons, conducted by Mr. Prins, having an engine of six horse-power, driving forty mills, and employing seventy people; the other is the property of Mr. Coster, with a steam-power of forty horses, driving seventy-two mills, and giving work to 150 hands. In the factories of the Diamond-cutters' Company, and that of Mr. Prins, the mills are let to those who are not shareholders, at a fixed rate, for the hour or day. Mr. Coster's mills, on the other hand, are driven on his own account; and to him have been intrusted the two most valuable gems that have been cut in late years, the Koh-i-noor and Star of the South.

Having obtained an introduction, the visitor to this mill is treated with the greatest attention. He no sooner enters one of the flats, than the heads of a dozen persons are stretched forward, offering their service to explain the various steps in the process. The seats of the workmen are arranged along the side-walls of the building, and before each is a circular metal plate, revolving horizontally with great velocity. A short lever of iron rests with one extremity on the bench, and the other on the revolving plane. The diamond-polisher stops the motion, and, lifting the lever, shows the stranger that the end which rested on the mill has an amalgam placed upon it, in which the stone is fixed, so as to leave only the side exposed which is being ground. Handing the lever to an assistant, it is put into a small furnace, heated, and then returned to the polisher. The amalgam is now soft, and the diamond, having been picked out, is replaced with the part exposed which is next to undergo the action of the mill. A clever workman can keep two, or even three small diamonds on the *shiff* at once; but the greatest care has to be taken that they are not exposed too long. The minute facets of diamonds, so small as to require from 1,500 to 2,000 for a single carat's weight, can be easily overcut, and the stone destroyed. In the Netherlands division of the exhibition at Paris, rose-diamonds were exhibited which required 1,500 to the carat; and that is not the limit to which the cutting can be carried.

The stone having been fixed in the amalgam, which is then hardened by cooling it in water, the workman shows the visitor a little box of fine powder, of which a minute quantity is put, with a few drops of oil, on the mill. This is the diamond-dust with which alone the polishing can be accomplished, and it possesses a value of about £60 sterling the ounce. It is chiefly obtained in the first process which the diamond undergoes after it has come from the artist, who, if it is a valuable stone, draws out a plan by which it may be cut with the smallest loss of weight. Leaving the mills, we ascend to this department, and find that the workman does everything without the aid of machinery. Having taken two small wooden levers or handles, he selects two diamonds, and fixes one in each. The rough form of the facets are then made by rubbing the one diamond against the other over a little box, which receives the powder as it falls.

The Star of the South, a brilliant of the purest water, as seen at the Paris Exhibition, was cut in the factory of Mr. Coster; and the ablest artist of the establishment, Mr. Vorsanger, had the honour of successfully re-cutting the Koh-i-noor in the workshop of the crown jeweller at London. The *médaille d'honneur*, which the imperial commissioners at Paris assigned "pour les lapidaires diamantaires ne Hollande; taille de diamants et roses livrès au commerce," was well bestowed.

The Koh-i-noor, when presented to Her Majesty Queen Victoria by the East India Company was of an irregular egg-form, and the cutting had been so unskilfully executed that its appearance scarcely surpassed that of cut crystal. In the sides were grooves which had been cut for the purpose of fastening it in the former setting, and near the top was a small split. To remove these without greatly reducing the weight, presented considerable difficulties, but Mr. Coster was of opinion that these might be overcome in the hands of a skilful workman. Several models were presented to Her Majesty, out of which she selected the form it now bears, that of a regular brilliant. To accomplish the work of re-cutting, a small engine, of four horse-power was erected to drive the diamond mills. The cutting was commenced on the 16th of July 1852, and finished in thirty-eight working-days of twelve hours each. In removing one of the flaws, the speed of the revolving plane required to be increased to 3,000 revolutions in the minute, and even then the object was attained slowly. The velocity with which the mill rotates, and pressure on the lever which rests the diamond upon the plane, alone give power to the workman. That pressure may either be applied by the hand, or weights proportioned to the size of the stone and nature of the work. In cutting the Koh-i-noor, it was regulated so as to be capable of being increased from one to fifteen Netherlands pounds.

The process reduced the Koh-i-noor from 186 1-6 carats to 106 1-16; considerably under the average loss, which is estimated at one-half or more. The Star of the South, when uncut, weighed 254 carats, and is now 125, the reduction being somewhat more than half. No large diamonds were ever before cut with so little diminution of their weight. The "Regent," which belongs to the crown-jewels of France, lost nearly two-thirds. But this is not the only circumstance which points out the great progress made in the art of diamond-cutting. The time required to perform the work has been very much shortened. The Regent occupied two years; while the Koh-i-noor, which is only thirty-seven carats lighter, was finished in less than six weeks; and the Star of the South, twelve carats smaller than the Regent, was cut in three months. Moreover, no one can look at the cabinet of models in Mr. Coster's room without recognising the superiority of the Koh-i-noor and the Star of the South over any of the other gems which belong to the sovereigns of Europe.

The manner in which the value of cut diamonds is calculated, makes it of the greatest importance that the weight should be reduced as little as possible. A stone of one carat is valued at £8 sterling, while one twice the weight is worth £32; the rule being, "the square of the weight multiplied by the price of a stone weighing unity," gives the true value. According to this principle, the Koh-i-noor is worth about £90,000, and the Star of the South £125,000. But the rule is never applied to stones of a very large size; these possess a value altogether arbitrary.

By cutting, the peculiar brilliancy of the diamond is brought out and its value fixed. Then the jeweller adds new beauty by tasteful setting. His skilful combination of various kinds of precious stones, so that the one may impart splendour to the other, makes the starry rays of the diamond sparkle with glory in the tiara, broach or necklace. During the last twenty years, great progress has been made in the art of setting, of which splendid specimens were exhibited both at the London and Paris Exhibitions. Rubies, sapphires, emeralds, and diamonds are now formed into anemones, roses, carnations, tulips, convolvuli, lilies, and other flowers. Probably, the idea originated with the glory which is seen, early on a summer morning, when the rising sun shines on the dewy flowers.

The revolution in France, at the end of the last century, nearly ruined the jewellers of Paris, and for a time gave a check to improvement. Under the imperial government of Napoleon I., some progress was again made, but the art only began to flourish after the restoration. At first, they worked with stones of the second class, such as topazes, amethysts, and algue-marines, with which trinkets of more appearance than value could be made. Afterwards, it was found that by imitating flowers, the number of precious stones, in proportion to the size of the jewel, could be reduced without injuring the effect; while diamonds of less purity, such as those of Bahia, could be more freely used. The practice of setting diamonds in silver, and rubies in gold, so as to impart an apparent increase of size to the one, and splendour of colour to the other, became more general; and the most beautiful designs have been wrought out with the greatest neatness and taste. At no period in the history of the world have so fine specimens of the jeweller's art been produced as during the present century by the artists of London and Paris.—*Chambers's Journal.*

PUNCH ON THE MAMMOTH STEAMSHIP "GREAT EASTERN."

SEVERAL incorrect statements having appeared in reference to the Great Eastern (now lying like a red whale in Mr. Scott Russel's yard at Millwall, and so frightening the people that they cut across the river and take refuge by scores in the houses of Messrs. Heart and Quartermaine, who administer white bait and iced punch with the most humane promptitude,) Mr. Punch has been requested to publish the following information touching the arrangements on board the vessel.

Captain Harrison, the captain who has been selected in contravention of all rules observed in the public service, the proprietors of the ship having engaged him for the vulgar reason that he was notoriously the best captain on the best line of steamers in the world, will merely attend to the comparatively unimportant duty of taking care of the vessel. But, as there are to be six hundred first-class passengers, other captains will be administered to the domestic wants of the floating colony. There will be a dining captain with great dining powers, and a miraculous flow of after-dinner oratory; and there will be a flirtation captain, whose business it will be to render the brief voyage still briefer to the ladies. The former has been a Free Mason, who has eaten his way into all the honours of the craft, and who will hold lodges in the main-top, where the proximity of the fire from the chimneys will be highly convenient for heating the gridirons. The latter has been still more carefully selected, and is a gentleman whom his wife is about to divorce, under the new law, for the incompatibility of his red hair with her notions of elegance, and who under the same law, will be incapable of marrying again. He will, therefore, have been a family-man, which makes him respectable, while at the same time his attentions can mean nothing.

The spiritual welfare of the ten thousand inhabitants of the vessel will be duly cared for. A very handsome church is being built on the after-deck, and four chapels, for Methodists, Catholics, Baptists and Independents, are being erected forward. A pretty rectory house and garden will be placed near the wheel, but it is thought well that the voluntary system should provide for the dissenting teachers, though in case of sea-sickness during the services, the sea-beadles are ordered to attend everywhere with basins, without regard to distinction of religious faith or bringing up. Births and marriages will be amply provided for, the directors of the Great Eastern undertaking to be godfathers to any addition made to the population during the voyage (a silversmith goes out express to engrave the mugs), and *berceaunettes* may be had gratis, on application to the boatswain. The captain will act as father to any young (or other) lady who may succeed, by dint of moonlight and Lord Byron, in persuading a gentleman to pay her expenses for the rest of her life, and a large young officer is now growing whiskers and a brogue, in order to act as a brother, and demand intentions, on application from any mamma. Cottages for the honeymoon are being fitted up, larboard side, by Messrs. Jackson and Graham, and will have private telegraphs to the kitchen, nightingales, and Bell's Life.

Weather permitting, races will take place at stated periods, and the Great Eastern Derby will be a feature in the voyage. Once round the vessel being a third of a mile, the beats will be easily arranged. A moveable Grand Strand is being constructed by Messrs. Edgington. The stabling in the vessel will afford accommodation for any number of horses, and